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# THE LONDON QUARTERLY REVIEW

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## I

**O**N August 19, 1929, there passed from our midst, in his sixty-fourth year, a scholar whose monument is to be seen in the ministry of the Primitive Methodist Church, and whose memory is kept fragrant in the eager interest which thousands of intelligent and devout students are taking in a rediscovered Bible.

Dr. Peake was very fond of saying that, unlike his friends Professors J. Hope Moulton and George Milligan, he was not 'born in the purple.' His boyhood was not spent in a University city, or amidst surroundings of sacred scholarship. His father, the Rev. S. Peake, was a Primitive Methodist minister of the old school, who travelled in country circuits, and whose second son received his education at the Grammar Schools of Ludlow, Stratford, and Coventry. A few years ago I spent a day at Stratford-on-Avon with one of the leading New Testament scholars of Germany. Nothing impressed him more than the old Grammar School, in which a tablet marks the traditional spot near which Shakespeare's desk once stood, and a photograph of Flight-Lieutenant Warneford, V.C., hangs upon the wall to remind the visitor of a boy who sat in the same old schoolroom three centuries later, equally unconscious of the fame that he was to bring to his school in after years. Had I but known, I should have told the Rector of Heidelberg University of yet another boy who spent a year or two in that school, and was destined in after life to do more than any of his fellow countrymen to make English theologians familiar with the whole range of biblical research in Germany.

A. S. Peake went up to Oxford in 1883 with a scholarship at St. John's, took Honours in Classical Mods. two years

later, and, after two more years, a First in the Honours School of Theology. He was specially drawn to Semitics and Old Testament studies, but his capture of the Denyer and Johnson scholarship and the Ellerton Essay prize shows that his interests were not narrow. The earlier classical foundation gave a life-long character to his mind, as he freely acknowledged in two articles which he wrote for the *Holborn Review* in 1925 upon 'The Theologian and Classical Scholarship.' He won a theological Fellowship at Merton by examination in 1890, and lectured at Mansfield for the next two years. The absorbing interest of Old Testament studies still left this omnivorous reader time for other lines of research, and he devoted himself to a close examination of Christian writings in the second century. This gave him a special interest in two subjects—the Canon and Gnosticism. He was profoundly dissatisfied with English books upon the Canon, feeling that, as in Westcott's famous work, attention was concentrated upon external evidence as to authenticity of individual books rather than upon the reasons which led to the compilation of the Canon, and the precise form which it assumed. It is worth noting, perhaps, that one of the two essays from Dr. Peake's own pen in the English edition of the *Outline of Christianity* (which he and Dr. R. G. Parsons edited, 1926) is entitled 'The New Testament Assembled,' and deals in a popular way with this neglected subject. It was at his urgent request that Harnack's *The Origin of the New Testament* was translated and published in the Crown Theological Library some five years ago. He also told me once that, had he remained at Oxford, he had planned to devote himself to Paulinism, and to the Gnostics, Manichaeans, and Montanists. This interest never faded, and it is fitting that his three contributions to the *E. R. E.* are upon Basilides, Cerinthus, and Cerinthians, whilst his two articles in the *D.A.C.* are upon Cainites and Jude. Paulinism was also a life-long study, but years were to pass before this long sowing was to yield a harvest.

The decisive moment in his life came when he responded to Mr. (afterwards Sir) W. P. Hartley's appeal to leave Oxford, with all its congenial opportunities, in order to devote the rest of his life to the training of the ministry of his own Church. It may well be doubted whether he ever for a moment thought of this as a sacrifice. But, if it seemed to some that he was giving to a denomination what was meant for mankind, such misgivings were to prove unfounded. He soon added a lectureship at the Lancashire Independent College to his other duties, and, later on, served the United Methodist College in the same way. But the full vindication of his wisdom in leaving Oxford for Manchester came with his election to the Rylands Chair of Biblical Exegesis when Manchester University inaugurated a Faculty of Theology in 1904. This was the first interdenominational divinity faculty, with teaching as well as examining functions, to be founded in a British University. A remarkable band of scholars soon united in this adventure. Our own Dr. Moulton brought the distinction of his rare scholarship; Dr. J. T. Marshall, of the Baptist College, came with his reputation as an Aramaic specialist; Drs. Adeney and Robert Mackintosh, from the Lancashire College, represented New Testament learning and a mastery of the history of Christian doctrine and the philosophy of religion. Then, a little later, Archdeacon Willoughby Allen represented Egerton Hall, and learned divines from the Unitarian and Moravian Colleges gave valuable help. And all the time Professor Tout lectured on Church history and gave official weight to the new scheme, whilst Rhys Davids came as Professor of Comparative Religion. But it was Dr. Peake's wide sympathies and keen vision that gave him a leadership which he held for twenty-five years. It is hardly too much to say that this noble achievement in the unsectarian recognition of theology by a great modern University was the creation of A. S. Peake.

Meanwhile books came, at first slowly but afterwards

rapidly, from his pen. His *Guide to Biblical Study* (1897) displayed a wide range of reading and a remarkable maturity of judgement in the relative importance of the various departments of biblical study. The successive volumes of Hastings's *Dictionary of the Bible* (1897-1904) contained a series of articles, all with one exception on the Old Testament, over his signature (Ahaz, Baal, Baalzebub, Benjamin, Dan, Dionysia, Ecclesiastes, First-fruits, Josiah, Judah, Manasseh, Unclean, Uncleaness, Vow). He contributed nothing to the *Encyclopaedia Biblica*, and only three short articles to the *D. C. G.* (Immanuel, Law, Parable of Talents). But all this time his pen was busy, and New Testament exposition was enriched by his edition of Hebrews in the *Century Bible* (1902), and of Colossians in the *Expositor's Greek Testament* (1903). In the former his mastery of the Old Testament made him an ideal expositor. In the latter his devotion to Paul at last found expression. This commentary had been completed five years earlier, as also had Professor Kennedy's fine exposition of Philippians. Those who know how scrupulously careful Dr. Peake was to take every latest contribution into account can imagine his chagrin when his first great commentary appeared five years out of date! But he scored a notable victory over the general editor, Robertson Nicoll, who had obstinately printed the *Textus Receptus* in the first two volumes. Dr. Peake's resolute persistence secured that in the third and following volumes each expositor should provide his own critical text. The commentary on Colossians is a key to Peake's own mind. Whilst recognizing the great historical learning of Lightfoot and his sound philological contribution to the explanation of words, Peake found him weak in exegesis and in biblical theology. To the end he always declared that no commentary on this Epistle came up to that by Erich Haupt in Meyer's *Kommentar*, in spite of its excessive subtlety. The truth is that Peake was interested in Paulinism as a system, and believed that 'a grasp of the system should lie behind the



interpretation of details.' This neglect seemed to him to be a characteristic fault of English scholarship, and he constantly lamented the lack of any great work in New Testament theology comparable with the works of H. J. Holtzmann and Paul Feine.

Just before his Colossians saw the light an unexpected opportunity forced him to expound his view of the mystical union as a central thought in the theology of Paul. A review in the *Primitive Methodist Quarterly* of James Denney's *Death of Christ* provoked that keen swordsman to reply in an article in the *Expositor* (then republished in the book, *The Atonement and the Modern Mind*). Peake held that Paul regarded the death of Christ as a racial act, and taught a mystical union of the believer with Christ. With characteristic tartness Denney replied, 'This is presented to us as something profound, a recognition of the mystical depths in Paul's teaching: I own I can see nothing profound in it except a profound misapprehension of the apostle.' Peake was unwilling to see so contemptuously dismissed two conceptions which seemed to him vital to a true understanding of Paulinism, and he wrote a long article in the *Expositor* (January 1904) setting forth his interpretation of Pauline doctrine, and showing, incidentally, that his own rapier also was quite sharp at the point. Denney's rejoinder, 'Adam and Christ in St. Paul' (*Expositor*, February 1904), was void of offence, and the controversy ended. He who reads those articles again will be interested to see how firmly Peake maintained the same position in his *Quintessence of Paulinism* (1918), which, with two other Rylands Library lectures, *Paul the Apostle: His Personality and Achievement* (1928) and *Paul and the Jewish Christians* (1929), contain all that we shall have of that *magnum opus* on Paul and Paulinism which we had hoped that he would live to write.

As I have gone so far in referring to this clash of arms between two great expositors who were temperamentally so dissimilar, it is but right to add that, the following year,

Peake went out of his way to see Denney, who was addressing a gathering of ministers at Manchester, and, a few years later, Denney went to some trouble to seize a chance of spending an evening with Peake, who had given a lecture that afternoon at Glasgow, and on both occasions their conversation was most cordial. Indeed, Peake was a man incapable of cherishing rancour. His standard of accuracy was high and exacting, and slovenliness or pretentiousness in any published work were to him cardinal sins. I once heard him speak with stern severity of a book, dealing with Judaism in one of its aspects, which concealed shallowness of learning under a parade of bibliographical reference. But his indignation was roused quite as much by the thought that Jewish scholars would resent the one-sided treatment in this book, and thus the true interests of Christianity would suffer. It was typical of the generous hospitality of his mind that he asked Mr. Claude G. Montefiore to write on 'Contemporary Jewish Religion' in his *Commentary on the Bible*, and that he nominated him for the honorary D.D. left vacant, I believe, by Sanday's death in 1920.

He was unflinching in his attitude to the war, and held that Britain had no option but to enter when Belgium was invaded. But he never allowed his judgement to be warped by war fever. He knew that scholarship is international, and that war could not affect the value of German contributions to biblical science. More than once he told me with pleasure that, at a dinner given in Deissmann's honour in 1923, the German professor said that all through the bitter years of war he remembered 'the kind eyes of Dr. Peake.' Perhaps one of the most remarkable things about Dr. Peake's mind was his extensive knowledge of Continental work in every department of biblical scholarship, and his almost uncanny memory of every brochure written in German or French, as well as every book that had made a reputation or marked an era. There are some teachers who think that this encyclopaedic knowledge prevented him from writing

the book that is still needed as an ordinary student's introduction to the New Testament. His *Critical Introduction to the New Testament* (1910) is a marvel of compression, and is beyond price for the advanced worker. But the average student is apt to be scared by the endless array of names of foreign scholars. He cannot see the wood for the trees. Yet to Peake himself every one of those names stands for a living personality, and for a very definitely conceived gift to the common stock of our discussion over problems in Bible study. His amazing memory found striking use seven years ago, when he was spending the month of August at Keswick as the season's preacher at our Wesleyan Church. He was far away from his books, and from any library of reference. But when an egregious preacher wrote a letter in the *British Weekly* declaring that Fundamentalists possessed learning and knowledge beyond that of those who adopted the critical method of Bible study, Dr. Peake sat down and wrote straight off a reply that filled three columns of the next issue. It was no mere catalogue of names, but a reasoned statement setting forth what had been done in every branch of both Old and New Testament study, in introduction, in textual research, in historical background, in exegesis, in biblical theology, and then came the crushing retort: 'If you Fundamentalists have the learning, as you certainly have the money, why are you robbing the Church of the instruction which it is within your power to give? What right have you to leave us all in error, when you could so easily bring out a library of books more than equal in weight and number to those which I have named? We are willing to be convinced as soon as the evidence is produced.' Needless to say, there was no serious response to this challenge.

The Hartley Lecture of 1919, *The Revelation of John*, is an interesting example of Peake's later work. He was called upon at a few months' notice to take the turn of another lecturer. Out of his vast stores of learning he

produced, on demand, this masterly survey of all the complicated theories of source criticism, and of the various views that have been advanced about the history, interpretation, and theology of this most difficult book in the New Testament. But he also offered in the second half of his book an exposition of each section of the Apocalypse, and closed, *more suo*, with a chapter on its permanent value.

It is not surprising that a scholar of such astonishing erudition should win recognition from famous seats of learning. Aberdeen University conferred an honorary D.D. upon him in 1907, and, on the day (in 1920) when Oxford threw open its Divinity degrees to non-Anglicans, Peake was amongst the chosen few to receive a doctorate from his Alma Mater. Those who are interested in tracing the influences which determined the course of his studies will find a mine of great wealth in the quarterly causeries which he contributed to the *Holborn Review* during the ten years of his editorship. These autobiographical revelations, as well as the invaluable book reviews that appeared in every number, help one to understand why he was looked up to by scholars in many departments of sacred science as one of the surest guides which our generation has produced. If he read everything within the domain of biblical learning that was printed in English, French, or German, it was his own careful judgement that he always gave to the world. It is also a great mistake to imagine that he cared for biblical criticism as anything more than a means to an end. Free as his writing was from the taint of the apologist, he knew how to use his findings to build up an argument for the historic facts upon which the Christian affirmations rest. A Sunday afternoon lecture given in the Manchester Central Hall in 1902, 'Did Jesus Rise Again?', contains the germ of that masterly Rylands Library lecture, *The Messiah and the Son of Man* (1924).

His supreme desire was that the plain man should be able to read the Bible in the light of all that modern research has

brought to our aid. That was why he gave infinite pains to the editing of his famous *Commentary on the Bible*. In the New Testament section he brought out with vivid touches the actual conditions of early Church life in his essay on 'Organization, Church Meetings, Discipline, Social and Ethical Problems.' He also wrote an exposition of 1 Corinthians which, within the limits necessarily prescribed, is a perfect model of what such a commentary should be. It may be questioned whether anything within the covers of this wonderful book surpasses that piece of Pauline exposition for its perfect mastery of all the problems involved, its insight, its coherence of thought, its pregnancy of expression.

He was pained as well as surprised when Robertson Nicoll once wrote to him that, if he had known him only from his articles and reviews, he would have considered him a man with no definite religious views whatever. It may be that this led to the republication of some popular articles in a religious weekly under the general heading 'Aids to the Devotional Study of Scripture' (1908). The three little books were called *The Christian Race, Election and Service*, and *Faded Myths*. His other popular reprints, *Christianity* (1908), *Heroes and Martyrs of Faith* (1910), *The Bible* (1913), and *The Nature of Scripture* (1922), must have done much to dispel any such unwarrantable doubts as to the deep spiritual nature and intentions of the scholar. A pathetic interest attaches to some words he wrote in the *Holborn Review* four years ago, in an article based on Darlow's Life of Nicoll: 'My own mind has always been far more concerned with the history of the religion than with the analysis and dating of documents, though it is indispensable to get your documents in their right order if the history of the religion is to be reconstructed. But I do not regard the problem of the Pentateuch or the Synoptic problem as intrinsically more interesting than the Homeric problem. It was natural, of course, that in the popular mind the issues raised by Higher



Criticism should be more prominent just because they were so obvious, and lay so much more on the surface. But if I am remembered by anything after I am dead, I hope it will not be as a student of biblical criticism, but as an interpreter of the great personalities of Scripture and their contributions to religious thought.' So shall his wish be honoured by those of us who revered the scholar, who loved the man, and seek to follow him as he followed Christ.

W. F. HOWARD.

## II

### DR. PEAKE AS AN OLD TESTAMENT SCHOLAR

Few scholars have pursued the investigation of both Old and New Testaments with the same impartiality, the same 'undistinguishing regard,' as Dr. A. S. Peake. Some, like Martin Dibelius, have begun their career with a learned brochure on a subject of Old Testament scholarship (*Die Lade Jahves*), and then found their proper home in the field of the New; some, like Julius Wellhausen, after a lifetime spent in pioneering in the Old Testament, have transferred their attention in the later years of their lives to the New; some, like Gunkel, in his *Schopfung und Chaos* and other writings, have followed out a particular line of Old Testament study into its development in the New; others, like Wheeler Robinson, primarily theologians, have found that they could not study their chosen theological problems without more attention to the Old Testament, and even its language, than some of their colleagues are wont to consider necessary. But Peake chose to do the work of a specialist in both Testaments all the time.

And this, paradoxically enough, was because he was not, at bottom, a biblical student at all; still less was he what is called a 'critic'; his fundamental interest was not in the elucidation of either the Greek or the Hebrew scriptures,

with all their perplexing and fascinating difficulties. He was fundamentally a student of the Word of God, and no investigation into points of 'minute scholarship' (though no one could examine those points more ardently than Peake) could for one moment, in his own mind, obscure or interfere with his real purpose—to make clear the message of the Living God to his readers. In the first years of his Oxford teaching (if my memory serves me aright) his enthusiasm was mainly kindled by Paul; I suspect that when he called up before him the image of Jesus, he saw Paul on one side of Him and Jeremiah on the other. But his first considerable published work was the *Guide to Biblical Study* (1897). The judicious reader who turns to it now, after the lapse of more than thirty years, will probably be struck by its modernity. Dr. Fairbairn, who wrote a Foreword, was evidently conscious that what was said there by his young colleague would flutter many a dovecote; for those were days when 'criticism' was still thought of by the majority of religious people as something that had come up out of Germany to destroy the faith once for all delivered to the saints. I can remember how, only some five years before this, G. B. Gray (who contributes two sections to the book) cautiously told an Oxford audience that they must not be distressed if, as was quite possible, a large number of the Psalms were not written by David; and, only five years before that, Dr. E. A. Abbott had gently rebuked me for saying in a schoolboy essay that there were probably two 'Isaiahs.' But (to speak of the Old Testament section of the book) it is remarkable how few of the conclusions would need to be revised had the author re-written the book yesterday. There would, of course, be immense additions to the bibliography, and an enormous amount to say about a subject that is hardly more than referred to—archaeology; but the bulk of the work that has been done since has, in the main, proved itself either to be only tentative or to have substantiated the broad conclusions of the earlier

generation. One difficulty, however, would be felt by many readers—in popular language, the difficulty of seeing the wood for the trees. Having read every book (as it would seem) on his vast subject, Dr. Peake would dismiss, neither from his own mind nor his reader's mind, any single Continental author as unimportant; and in his zeal to arrive at the original meaning of the text, or the proper form of the religious conception, he would lead his students into a jungle that they sometimes found merely bewildering. But if they sometimes missed their way as a result, he rarely did.

We have given so much space to this, his first book, because it is in many respects typical. It breathes his ardour to come at the meaning of the inspired writers, welcome or unwelcome; and it reveals his insistence that in that labour nothing was to be overlooked or deemed to be negligible.

After an interval of seven years, in which two substantial New Testament commentaries appeared—on Hebrews and Colossians—he published the *Problem of Suffering in the Old Testament*. His friends knew that this did not express the whole of what he had been doing on the Old Testament, for the commentary on Job (for the *Century Bible*) was almost ready for the light; and he was also planning out his later work on Jeremiah; they knew, too, that he was grappling with a problem which was very much more to him than 'literary' or 'critical' (*non ita disputandi causa, sed ita vivendi*). But a glance at the Index will show Peake's characteristic determination to explore the whole field; there are not two hundred pages in the book, yet almost all the leading Old Testament scholars, German and English, are placed under contribution; and who would have expected to find the subject elucidated (as, to the author, it is) by 'Nagitu in the Fens,' or to see, on the title-page, a quotation from Raymond Brucker (how many of his readers had heard of him before?): 'God is the answer to the riddle of the

world ; Jesus is the answer to the riddle of God.' There is no space here to refer to the suggestive conclusions of the book ; enough to mention the striking discussion of the 'Suffering Servant,' whom Peake always held to be a collective and national rather than an individual figure.

The *Commentary on Job* appeared in 1905. Here Peake travelled along a road previously traversed by A. B. Davidson ; but in his grasp of the subject and the questions connected with it, his originality of treatment, and his knowledge of the literature (those Germans again !), he made himself indispensable ; indeed, the reader who can turn to the great volume by Driver and Gray in the *International Critical* series, published sixteen years later and intended (as the *Century Bible* is not) for students of Hebrew, will find that there is much which he can still get best from Peake. In the same year he edited, as Dean of the Faculty, a series of inaugural lectures on theology by professors of the Manchester University, his own subject being 'The Present Movement of Biblical Science.' Three years later came a small work (in a series of school and guild text-books) on the religion of Israel. Here almost all detail is necessarily omitted ; but here, as elsewhere, Peake has no sympathy for the weak or indolent reader ; he will conceal nothing of the austerity or audacity of his conclusions ; and even the student of his *Job* will be carried farther on. At the same time he put forth the text of an address (some might call it a popular address ; but with Peake nothing was 'popular' in the usual sense of that term) entitled *Faded Myths*. Many of us have tried to show to general audiences that the Old Testament stories contain, rightly understood, profound truths ; was it characteristic of Peake to prefer to emphasize (even by his choice of title) that, wrongly understood, they contain misleading travesties of the truth ?

In 1910 appeared the first volume of his *Jeremiah* (also in the *Century Bible*), and in 1912 the second. Nothing of

any moment had appeared on that most vital of the prophets in English ; nothing else was to appear for ten years and more. Recently a good deal of work has been done in this country, but all that has been done really leans on Peake's book ; he has gathered up, with an industry like their own, all the best work of the German writers—Duhm, Cornill, and others (Volz appeared later)—and has appraised their results with an insight that often goes deeper than theirs. Even more striking than in his work on Job is the balance that he holds between the discussions on the text (for he enables the Hebrew student everywhere to read between the lines) and the personal and religious interest of the prophet of the New Covenant.

In 1912 also appeared *The Bible, its Origin, its Significance, and its Abiding Worth*, a sequel, on a far more extended scale, and with an additional fifteen years of experience in the lecture-room, to his *Guide to Biblical Study*. But here he does not simply state the facts and let them work ; he comes forward as a defender of long-threatened positions ; and, like every master of the art of defence, he attacks. And when the scholar and the student anointed his shield, the onlooker was always surprised at his knowledge of the armoury and the tactics of his opponents. Had he read also all the literature of agnosticism and secularism ? Then came the war, and, immediately on its conclusion, *Peake's Commentary* ; not that Peake was the author ; such a task, in days when Barnes and Adam Clarke are becoming a memory, would have been too much even for him ; nor was the idea originally his own ; much of the initial labour had been done when Peake undertook the direction of the great work ; but, as each contributor felt, he succeeded in stamping himself on every page of that enormous work, and without his own contributions the worth of the book would have fallen lamentably. The chief value of Dummelow's one-volume commentary (though it contains some very respectable work) was to point the way to Peake's



achievement ; and the volumes subsequently published by the S.P.C.K. and the (American) Abingdon Press, while both very welcome, will certainly not supersede (even in price !) the work of Peake's band of collaborators.

After 1919, ill-health, and a generous devotion to public duties in his own Church and in the Free Churches, as well as in the University of Manchester, took up much of the time that might have been given to the writing of more books ; and, apparently by way of relaxation, he edited the *Holborn Review*. It is no disrespect to a fine staff of writers that the most interesting sections in every number were those which came from the pen of the editor ; either reminiscences and a causerie of his own, for which he seemed to have inexhaustible material—he might have gone to Zarephath for it ; or summaries, extraordinarily full, of recent literature, technical and otherwise—here he was Hazael, Jehu, and Elisha rolled into one. More critical summaries appeared from time to time in the *Bulletins of the Rylands Library* ; and occasional special studies, on Brotherhood in the Old Testament, Moses, Elijah, and Jezebel, or ' the Religion of Israel from David to the Return from Exile.' This last was embodied in the volume of essays, *The People and the Book*, which he edited for the Society for Old Testament Study in 1925. All these were clearly intended to serve as material for the enlarged work on the religion of Israel which he was understood to have in hand. That work we are not likely to see ; nor, I gather, the commentary on Isaiah which he has so long been contemplating. But who would dare to complain ? If he had never left his study, he would have surprised us by his industry ; but he left it constantly for the work of the preacher, the lecturer, the administrator ; he was often kept from it by ill-health ; but throughout that long and heroic life he remained true to his great task of bringing down the close study of the Word of God from heaven to men. There is no space for a detailed judgement on his work. Technically, he would be said to belong to

the left centre in Old Testament scholarship ; and he was always more anxious to maintain and expound what he considered the assured results of the school of Graf and Wellhausen, and their implications, than to attract attention by propounding (as the scholar is so often tempted to do) new and startling theories of his own. Like a true musician, he made others share what his own ear could detect, the most delicate harmonies and the broad and sweeping effects ; while, as those who knew him best were aware, he could frame, out of three sounds, not a fourth, but a star.

W. F. LOFTHOUSE.

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*Methodism in the Modern World.* Edited by J. Scott Lidgett, M.A., D.D., and Bryan H. Reed, B.D. (Epworth Press. 6s.)

It is hoped that a great spiritual influence will precede, accompany, and cement the impending ecclesiastical changes due to the Union of the Methodist Churches. Fidelity to the ideals and standards of the past must enable the united Church to meet the challenge of the modern world with a faith that gives new life to its past. Mr. Reed has been mainly responsible for the scheme of the book. It opens with an admirable study of 'The Rise and Progress of Methodism' by Dr. Barber, who lays stress on the thought that, while Methodism has a great gift in its machinery, the driving-force must come through loving contact with God. 'The Message' is expounded in six studies on 'God and Man,' 'The Person of the Lord Jesus Christ,' 'The Atonement,' 'The Work of the Holy Spirit,' 'Religious Experience' and 'The Church.' 'The Mission' is considered under five divisions : Evangelization, Modern Society, The World Missionary Task, Modern Youth, Methodism To-day and To-morrow. Work of the highest quality is in all the papers. It is no mean course of theology to study the six essays on 'The Message of Methodism,' and those which deal with the Mission open up a boundless field of service. 'The moral and spiritual condition of England, its deliberate rejection of Church fellowship, its conversion of the Lord's Day to a day of pleasure, its industrial chafing, its problems of slum, intemperance, and immorality, and, farther afield, the nations which know not the gospel, drive us either to despair or to a simple faith in God.'

## SOME EARLY ITALIAN PAINTERS

**S**OMETHING more than cynicism lies in the assertion that the modern historian only succeeds in making us sceptical about history, whilst the rationalist shatters our faith in reason. For the prolix detail which the historian uncovers out of the past blurs the outline of its great figures in an enveloping atmosphere of shadowy unreality, so that faith in a myth rather than belief in a person becomes our modern creed, though even here we avoid any suspicion of finality in our conclusions. Our convictions are as temporary as were our war-time commissions, and as little valued. No foolish consistency obtrudes its staid presence upon our jaunty mentality, and we are prepared to accompany Professor Bury with unrestrained gaiety in his readiness to change his mind about any great historical question every two years. Nor are we any surer with regard to great historical movements. Like the false step in the alpine snows which starts an avalanche, and overwhelms the luckless climber and the hapless village, they seem not seldom the product of some trivial circumstance or whimsical connexion of events. The causal engages with the casual in a sorry combat, and providence looks on with a wry face, so that the most hardened determinist may be forgiven an occasional lapse into 'Surrealisme,' and the rest of us exclaim with Pascal, 'Quelle chimère est-il donc l'homme !' If, being more psychologically inclined, we leave such meagre anchorage as experience has secured for us, and seek to explore the obscure motives and influences which have precipitated such great historic changes, we find our safety speedily endangered by such a menacing swirl of cross-currents that the voyage appears a sorry and hardly remunerative venture.

Yet of nothing is this truer than the history of art. Art

is always a birth, but is equally a consequence. In his exquisite sensibility, the artist is responsive to the slightest gesture of the world about him, and the least event becomes pregnant with far-reaching and undisclosed issues. Behind Niccola Pisano, as he gazes with a feverish curiosity at an old worn and forgotten sarcophagus, there rises the spectral outline of the Colleoni monument. Upon the surface texture of life the invasion of Italy by France makes little impression, but in its reaction it disturbs and finally changes the character of Northern art. The School of Avignon becomes a memory, and the Master of Moulins and Jean Clouet, with their ascetic manner, their precise workmanship, and exquisite colour, will succumb to the warmer and more romantically conceived beauty of the South.

But if art refuses to recognize any unvarying standards of achievement, it experiences no inconstancy of desire. Much more than politics or philosophy it expresses the poignant failure of each successive civilization to synthesize the spiritual desire for the ideally perfect with the impassioned love of a world in which our gaze wanders feverishly from Pallas to Aphrodite. The ageless and primæval fires of instinct demand a surrender to these ceaseless cravings, and strive to lead us forth in a wild eruption of unfettered sensuality until we realize with infinite weariness that 'the eye is not satisfied with seeing nor the ear filled with hearing.' No longer are we held by the haunting and fluted sweetness of the pipes of Pan amidst the dancing lights of some Arician grove, but, flinging the body from us, seek the wind-swept silences of the desert, where we may keep the long vigil of an ascetic night.

This is the drama of the Renaissance, as it had been of Greece, and still earlier of Egypt. From Duccio to Michael Angelo we see the struggle to compose into a symphonic unity these diverse elements of our nature, to maintain in a stable equilibrium the tangle of passionate desires for knowledge and sensation which ceaselessly and unimpaired flow

through our being, with the inner search for spiritual repose and the apprehension of ideal beauty. In its greatest moment it was an age of effort, in which all the creative forces of life flowed into the least significant of its works, and the living spirit of the past was epitomized in a single fresco, or disquieting desire arrested in the motionless line of a recumbent effigy. It has learned so much and solved so many problems, yet it is still more conscious of those mysterious questionings with which the minds of men will be perturbed when our voices are stilled for ever. It strips the dead wrappings of convention from its life, and searches the past and forecasts the future in its eager probing into the core of the universe; it binds up its grief with a stoic immobility to ask the dead the place of the soul's unending pilgrimage; yet the supreme reality for which it searches eludes it like an untracked fugitive, and it knows that at last it will cease from its quest with baffling disappointment and bitter disillusion. Yet in this ardent apprenticeship it has learned that to cease to strive is to cease to live, and it will rather suffer and live than gain ease and die.

We miss so much in our understanding of the Renaissance if we see in it simply the contact of the Italian personality with the Greek spirit, or the infiltration of a Christian civilization by classical ideas. The Hellenic influence had always been present, and, long before Pico Della Mirandola, Christian art had lighted its fires beside the dying embers of the deities of Greece and Rome. The visitor to the beautiful Baptistry of St. Giovanni at Ravenna will see, high up in the cupola, a Baptism of Christ, in which the ancient river-god is looking on from the midst of the water, nor will he find it difficult to discover Madonnas wreathed about with heathen cupids. But what attaches this earlier art to Greece is the simple fashioning of the figures, so that in their silent immobility they lead us to the age before Praxiteles or even Myron, when the poetical conception and rich tincture of surprise in all elements of life did not loosen the sculptor's



control over the plastic instruments of his art, but encouraged in him an intellectual strength which manifested itself in a rhythmic, yet supple, unity of outline and mass. This finer tradition of Greek sculpture is apparent in Italian art from the sixth century to the eleventh, and is to be observed in Ravenna and the Baptistry of the Lateran at Rome, where Byzantine art asserts its complete and final mastery of the relationship between matter and form. Yet to this mastery two other elements had entered, and with their entrance had chilled the blithe gaiety of the Hellenic spirit. From Sassanian art it had learned a sinister and leonine strength together with a love of delicate and intricate ornament, so that the trellised vine links itself around the austerer forms of Northern art. Yet neither this nor its intense colour and barbaric splendour could disguise its essential melancholy, which had been deepened by the second element that had reached it from across the Nile. In these mosaics and early paintings we can discern the speculative response of Egypt to the recurrent mysteries of life, and the flickerless gaze of large-orbed eyes reveal their sense of the hidden anxieties of the world they see but do not desire. And yet, though we do not find in this Byzantine culture a unified and coherent tradition such as is to be seen in China or Japan, we find one that is predominantly Greek. The spirit of antiquity moves through the great, silent spaces, and expresses itself in the profound harmony, clean decisiveness of its rhythms, the unity of its ideas, and the restraint upon its inventive luxury.

We have misunderstood the secret force of the Renaissance because we have ignored these achievements of Byzantine culture and have imagined that Renaissance painting was really synonymous with Florentine art. This cult of 'Florentinism' received undeserved encouragement in J. A. Symonds's *History of the Fine Arts*, a volume where the author only writes easily when he has forsaken his subject. Earlier writers may, however, perhaps be pardoned, since Florence possessed a first-class publicity agent in Vasari,

who was careful to foster the idea of the unique superiority of his native city, and by a judicious manipulation of dates and places claimed for her everything that was excellent in this early period. Now we understand a little more clearly the pictorial romanticism, which, rather than biographical veracity, characterizes his work, and research has brought out the importance of Rome and Siena in the early development of Italian art. To-day Duccio, rather than either Cimabue or Giotto, stands out distinctly as the father of Italian painting. For Cimabue has received renown, neither from his contemporaries, nor from a later age. Eclipsed in his own day by Giotto, and used by Dante to illustrate the vanity of human glory—

O vana gloria dell'umane posse  
Com'poco verde in su la cima dura,  
se non è giunta dall'etati grosse!

(*Purg.* xi. 91)—

he has become increasingly a legend. The 'dull ages,' if they have not deprived him of his glory, have effectively despoiled him of his works, until to-day there is not a single panel which we can attribute to him without suspicion, including the one from Turin in the present Exhibition of Italian Art at Burlington House, and even the Madonna of the famous procession in Florence has been identified with a similar procession in Siena and given to Duccio.

It is in Siena that Byzantine art dies and painting is born. She of all cities was the one that retained until the last something of that unflinching courage and inflexibility of resolve; that love for hieratic forms that impelled her to keep the ancient gods inviolate long after they had ceased to inspire her worship. And it is in Siena that one comes to know Duccio, who, feeling the exhaustion of those more ancient rhythms of life, sought to make them visible and living with a new and glowing intensity of vision, so that the last tremor of Byzantine culture gives birth to a brief and convulsive spasm of hybrid art. It bears upon itself the

marks of immaturity, which tell us that we must wait for another century for its perfecting ; yet there is a charm of fresh simplicity and profound sincerity that we so often miss in those later years, when ease of execution has outrun the strength of the inner vision.

There are several examples of Duccio's work in the present exhibition, including the tryptych from Buckingham Palace and the 'Crucifixion' from the Earl of Crawford's collection, which is more probably from the hand of Segna di Buonaventura, but his masterpiece is the 'Maesta' at the Opere del Duomo, Siena, of which there is one panel in Burlington House, and three others in the National Gallery. Here we can see how, whilst still retaining the severe character of Byzantine decoration, he has brought to it something convincingly real and original.

For Duccio's Madonna is a woman whose silent love tranquillizes her tender anxiety for this child who has come so mysteriously into her womb, and who, when no longer protected by her maternal guardianship, shall know the bruising of earth's iniquities. Her gaze half rests upon his smiling eyes and is half turned to a world which to her sensitive ear is already a little audible in its hostility, and reveals a silent apprehension of her life henceforth as a sacrament to be dedicated in a vestal service to this child, so that she will keep her body virgin until the end of time. Yet she is still a woman, whose mouth, with slightly voluptuous lips, could as easily have been passionate with love as tremulous with sorrow. Her eyes seem scarcely sensible of this throng of men and women gathered with curious gaze about her child, but keep within their depths the shadow of that hill of weeping where a great desolation shall come upon her. Only this does not hide from us their familiar beauty, and we are lured to her side with a dim presentiment that she is neither legend nor saint, nor remote from our common ways, but one evening she will await us on the hill-side, her slender figure outlined against the green and gold of a late Italian sky.

We can understand the spell which came upon the Sienese when they saw the 'Maesta,' which, with its new and strange beauty, would console rather than torture the spirit of man. For in its harmoniously composed lines it had taken fear from life and had recreated a peace that recalled the moment when the 'sons of God and the morning stars sang together.' In one brief moment, almost at the end of his life, when dissipation rather than piety had characterized his career, he takes the art of a thousand years and transforms it, and so complete is this transformation that it dies with his effort, and we may speak of the Duccioesque only in an unmeaning fashion, since neither in Segna di Buonaventura nor Barna nor Ugolino is his rare combination of beauty, strength, and repose to be found. The too eager desire for dramatic intensity succeeds in begetting a theatrical artificiality in which both gesture and expression betray their anxiety to impress the spectator. But what is supreme in Duccio is incommunicable. His solitary Madonnas, standing in a silent world of decaying forms, give us back the soul of life and awaken our spirits like the clear treble of some youthful voice heard from within the forgotten shadows of ancient tombs.

We may pause for a moment with the Lorenzetti. Here art is conceived in a broader manner, and great, sweeping generalizations of social and civic life appear upon the walls of the Sienese palaces, illustrating justice, righteousness, peace, with good and bad government, the will of the people, and the tyranny of rulers. A new sense of composition reveals itself, and the heavenly blue and gold of a Byzantine background is forsaken in an ideal portrayal of city walls and hill-side ways. Quaint cypress-trees in sparse, triangular rigidity silhouette themselves against the landscape, and the crenellated walls of great castles stand with forbidding aspect; but with them is the murmur of the country-side, and the vine-clad slopes where the labourer toils and the luxuriant soil of the world is being sown with a

new and fertile seed, whose fruit shall be gathered in a harvest of strange dynasties and convulsive uprisings of awakened peoples. The peculiar genius of Pietro Lorenzetti is seen in the refined simplicity and tenderness with which he takes us into the intimate life of the Virgin. For the first time are we introduced to those serial histories of her life which afterwards became so common that they can only be verified as 'The Master of the Life of the Virgin.' No longer content to see her on a throne, they follow her into the recesses of her home, where she elevates all things by the adornment of her spirit. As though to emphasize the privacy they have invaded, they will leave the outside walls standing, and then carve from them a square panel, so as to make us realize we are but chance pedestrians gazing upon the intimate privacies of a house. There we shall see the Infant Virgin in her bath, and the hand that held the Divine Child concerning itself with the humbler duties of the household. But Ambrogio Lorenzetti, with more tumultuous spirit, binds heaven and earth in the spacious, sweeping rhythms of his frescoes, and crowds his canvases with saints and angels. He alone of all the early painters has felt the intense drama of the Crucifixion, and paints the Lord of Life and of Glory lifted up high upon the cross, drawing all men—kings and emperors and saints and martyrs—unto Him. Yet in the poignant tenderness of the Madonna's face a new ideal of motherhood comes softly into this world, contrasting greatly to that older Roman and barbaric empire, and, disguising her power, rests upon the world's life as gently as a feather in summer's wind, and yet shall transform and give to mankind a new character in the degree with which it has learned this idealism of woman as the great mother.

From Duccio to Giotto the transition is made through Simone Martini, who continues the Byzantine tradition, but also reveals a sympathy with the awakening impulse of Gothic art. Of a lesser fame perhaps, but not of a lower degree of excellence, he emphasizes the necessity of mystery



in all great art. Petrarch has placed him along with Giotto as one of the two great painters he has known, and in a famous sonnet has sought to describe for us the unearthly character of his art :

Ma certo il mio Simon Fu in paradiso,  
Onde questa gentil Donna si parte :  
Ivi la Vide, e la ritrasse in carte,  
Per far fede quaggiù del suo bel viso.

Simone, in his large 'Maesta' at Siena, endeavoured to impose upon the rigidity of Byzantine composition a new freedom and a more youthful expression of human beauty. But he has only succeeded in losing the strength of formal arrangement without realizing any new compensating harmonies. It is a work in which the part is greater than the whole, though the loveliness of the Virgin and Child and some of the attendant angels is unsurpassed. Three examples of Simone's work are in the present Italian exhibitions, two of them belonging to his late period at Avignon—the polyptych from Antwerp and the 'Return from the Temple' at Liverpool. The latter is an illustration of Simone's supreme imaginative insight. It depends for its conception upon no ambitious realism, but reveals its strength in the gesture of Joseph as he brings the Boy back to his Mother, who sits with a look of tender and maternal authority and knows the Eternal Wisdom is hers to communicate; the Boy, conscious of a new spiritual manhood, stands before His Mother confident of the future and yet nobly submissive in the present.

But it is in the Annunciation at the Uffizi that the most perfect example of his work is found. There we feel with Petrarch that the imagination of Simone must have been touched by the divine fire before he could have painted this panel in which there is no taint or touch of anything sensual. Two figures against a gold background, a bunch of lilies and a spray of trembling leaves, a circle of angels and a square, gilded chair, yet earth can cast upon it no light which will

not shadow its immaculate loveliness. In the ethereal beauty of this Virgin and the Angel, where the flesh seems but a clairvoyant and luminous housing of the spirit, he has translated into concrete and lucid form what Dante saw but could not describe.

Quivi e' la Rosa, in che il Verbo divino  
carne si fere ; quivi son il Gigli  
al cui odor si brese il buon cammino.

He has painted many women—his slender Magdalen, St. Agnes in jewelled splendour, or the more beautiful St. Catherine. But in the tender grace of this Virgin who turns away in awed surprise from the angel, Simone has gathered into her swift gesture, partly of hope and partly of fear, all that has ever been felt by woman at the discovery of new life within her. It is a pause in time which has the significance of eternity and brings something supernatural into the realm of art. He has seen the pomp of grand dignitaries, and the military power of proud cities, but he ignores these to seat his Virgin on the floor of heaven. For here, against a heavenly background of impalpable azure and gold, amidst the music-haunted winds which gently play about their faces, 'Our Lady' is enthroned. In after ages her image will be worshipped, in her presence children will lay their flowers, and her glance will fall tenderly upon aged men as they light dolorous candles for her favour, but she will never sing to us as we fare forth with the dawn, nor wait in the still shadows for our return when the long day closes. Yet afterwards, as though feeling that he had made hope too remote in the life of the world, he paints his Babe with an invincible sense of joyous vitality, and thus makes real for us what was felt as ideal for himself. It is this which preserves his mystic vision from expressing itself in a vague and tenuous symbolism. For woods, mountains, rivers, and the dim horizons of distant seas—tangible qualities of a vision that has not found the earth too coarse for its ecstasy—have

disappeared and left only what has been born in the depth of his soul. Yet even in the chubbiest face of the Child, or the sternest frown of the aged ecclesiastic, there appears to be a staying of the hand in painting the frail and transient flesh, lest it might too easily mask that rarer spiritual beauty for which he never ceased to search; a beauty that hovers about all his work like the image of some high cloud seen for a moment within the depth of crystal waters.

The influence of Simone's art was much greater than that of either Duccio or the Lorenzetti. Lippo Memmi fell under his spell, and the 'Madonna' to be seen in the present exhibition was probably inspired by Simone's beautiful Madonna in the Palazzo Venezia at Rome. Barna di Siena—whose 'Deposition' has been loaned by Oxford—and Andrea and Lippo Vanni passed on the tradition to a company of minor painters, of whom Bartoli di Fredi was the most noteworthy, and the rare and little known Niccolo di Buonaccorso—whose chief work is at the National Gallery—is the most delightful.

Thus it is in Siena that the culture of a thousand years lingers on for a moment, and then disappears in a last fervent ecstasy of mystic vision. She has sought gentleness and has found a warring world, in which passion and discord disturb the serenity of her beatific vision. Yet she knows nothing of that acrid disillusion which led later artists to dwell so often upon the Paradise from which man had been for ever exiled, or that *macabre* interest in death and judgement which fascinated the Northern Schools. No breathless haste, or tense and living energy such as pulses through Michael Angelo's 'Dawn' like a feverish pain; no bitter sense of remorse seeking to bathe its soul in some pure, limpid water of absolution. So, as that culture dies, Siena slips quietly into forgetfulness, keeping nothing of the past save its ancient tradition; she folds her wings and suffers the murmur of time, like a sound of distant drums, to lull her into a last sleep. Nor will she awaken until art seeks again

to harmonize the undulating line of the visible form with the inner spiritual vision, and loves that beauty whose primal dwelling-place is elsewhere than on the earth.

ARTHUR B. BATEMAN.

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*New Light on the Youth of Dante.* (Faber & Faber. 15s.)

THIS book is the outcome of more than thirty years' examination into the allegorical purpose of the *Divina Commedia*. Miss Leigh finds in many passages of Dante's work evidence that he was deeply imbued with the religious principles enunciated by Joachim de Flore and carried to their logical outcome by the influential anti-Papal party of the Spirituals in the early fourteenth century. That party held that the entire Catholic hierarchy, with its temporal dominion and notorious abuses, was destined to be destroyed. The central pivot of Christianity they held to be the love of the Father revealed in the Son, and communicated to men by the Holy Spirit. These beliefs are incompatible with the hell of the *Inferno*, but agree with Miss Leigh's view that the surface aspect of the *Inferno* is a satire on the age in which Dante lived, and on the debased religious system enforced by law. She thinks this form was forced upon him by the repressive powers of the Inquisition Courts, which, during his entire life, debarred him from the open expression of his convictions. His life was a prolonged struggle against the spiritual and temporal forces of the Papacy. Literally accepted, the *Inferno* regards the Papacy as infallible and impeccable, the exclusive instrument for the instruction and salvation of all mankind. His other writings show that he was vehemently antagonistic to the false conception of the deity on which he has been supposed to set the seal of his genius, and denounced the morals and the evil influence of the rulers of the Church. Each stage of the poet's life is examined in the light of the *Inferno*, which is largely coloured by his personal adventures. It is a new and somewhat startling interpretation, but it is worked out with an ample knowledge and a keen research which students of Dante will enjoy and appreciate even where they suspend judgement on the theory itself.

## LUTHER : AN OECUMENICAL PERSONALITY

**D**R. ALFRED VON MARTIN, formerly editor of *Una Sancta*, has collaborated with Roman Catholic and Protestant scholars in an endeavour to adjudicate between conflicting views of the personality and work of Luther. Twenty essays, of which seven are by Roman Catholic divines, are included in a volume<sup>1</sup> which is a sign of the times and a proof that in all the Churches the number is increasing of those who cherish an ideal of Christian unity. By the writers in this symposium the word 'oecumenical' is generally preferred to the word 'catholic,' in order to avoid ambiguity ; yet oecumenical, when applied to bishops, has itself been the occasion of controversy between Constantinople and Rome. But, if 'catholic' is used in its proper sense of 'universal,' Luther rendered service of inestimable value to the universal Church, and the Reformation had an oecumenical significance. Professor Ehrenberg accurately describes 'oecumenical mentality' in *Una Sancta* (1926, p. 18). Giving his impressions of the Stockholm Conference, he says : 'An oecumenical Christian is distressed by all strife within Christendom ; he feels it as a blow struck at Christ Himself.' In the words of the same writer, the main contention of these essays may be stated : 'The essential element in the Reformed faith belongs to the permanent elements of Christianity.'

Two series of events have combined to impart urgency to this appeal for oecumenical thinking—namely the World Conferences held in recent years, and the Quatercentenary Luther celebrations. Pfarrer Glinz, writing on 'Luther als ökumenische Grösse,' says that the conferences at

<sup>1</sup> *Luther in ökumenischer Sicht*, von Evangelischen und Katholischen Mitarbeitern. Herausgegeben von Alfred v. Martin. (Stuttgart : Frommans Verlag. Pp. 270. Brosch. M8 ; geb. M10.)



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Stockholm, Lausanne, and Jerusalem have practically demonstrated the 'oecumenical possibility' of assembling Christians representative of the greater part of the Church to consider their agreements and differences ; such frank and friendly discussions are, he maintains, a great improvement on the policy of keeping silence, or engaging, now and then, in useless polemics. The twentieth century has been the era of quadrennial Luther festivals. In October 1917 there was celebrated the nailing up on the door of the church at Wittenberg of the ninety-five theses protesting against the sale of indulgences and denying to the Pope all right to forgive sins ; in 1921 Luther's heroic appearance before the Diet of Worms was gratefully recalled. In 1929 four hundred years had passed since Luther's famous colloquy at Marburg with Zwingli and other Swiss divines on the sacrament of the Lord's Supper ; in the same year (1529) the 'Small Catechism' was published, and to this work Pfarrer Hettling devotes an essay, entitled 'Das schlichteste Dokument der Oekumenizität Luthers,' rightly maintaining that in this little book 'Luther's Oekumenizität is revealed in the homeliest and yet in the profoundest and most impressive way.' As confirming this judgement, Professor Spaeth's estimate may be quoted : 'The truly conservative, catholic, and ecclesiastical character of Luther's Reformation stands out most prominently in his catechetical work' (*E. R. E.*, iii. 254 b). At Marburg in 1529 the controversy was sharp, and Luther's vehement words were 'half battles,' but in the same year the 'Small Catechism' appeared ; and Archbishop Söderblom stands on vantage-ground when he throws out the challenge : 'Can there be found anywhere in the "Small Catechism" the faintest hint of confessional polemics ?'

In eulogies pronounced at celebrations of the Reformation and in addresses at oecumenical conferences, Lutheran divines spoke, with marked emphasis, of the catholicity of Luther, and in the Introduction to this volume Dr. von

Martin recognizes that recently there has been 'an inter-confessional *rapprochement* . . . the beginning of a converging approach towards the understanding of Luther as a religious phenomenon.' The significance of this statement is increased when it is remembered that in 1927 the publication of *Una Sancta* was stopped at the end of its third year, because the Congregation of the Sacred Office issued from Rome an edict forbidding Roman Catholic clergy and laity to contribute to the journal. Therefore, the editor plainly states that in his work he is but 'winding into a wreath a number of essays which claim to be no more than expressions of personal conviction.' Nevertheless, an unseen but perceptible bond unites them, for the writers are all 'men of goodwill,' and with goodwill the work of conciliation must begin.

Amongst the individual Roman Catholics who are animated by goodwill and give expression to it is the Tübingen Professor of Catholic Theology, Dr. Paul Simon, who declares that 'there would have been no secession if, at the time of the Reformation, the burning questions had been treated as religious questions by religious men.' The Jesuit Father, Max Pribilla, acknowledges that 'Protestants and Catholics must share the responsibility for the present situation, and neither has any right to claim superiority to the other.' Dr. Albani, a convert to Romanism from Lutheranism, and the author of two essays, said in *Una Sancta* (1925, p. 172 f.) that 'the inter-confessional atmosphere would continue to be poisoned until justice was done to the person and to the work of Luther.' Writing on 'The Subjectivism of Luther,' he accuses subjectivism of being 'the father of every heresy,' but he contends that Luther's subjectivism was neither scholastic, rationalist, mystical, fanatical, nor humanist; it was 'christo-centric,' and therefore 'not dangerous, because the object towards which it was directed was Jesus Christ.' Agreement is expressed with Heinrich Böhmer, who calls attention to the resemblance, and yet

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the contrast between Martin Luther and Ignatius Loyola. Both were hindered in their work by the hierarchy, but, whilst Luther took refuge in 'the historic Saviour,' Loyola turned to Rome. He and his friends found the realization of their aspirations in the formula 'Rome in Christ Jesus,' but Luther's formula was 'In Christ Jesus without Rome.' Neither Luther nor Loyola lacked followers and disciples, 'to whom, whether with or without Rome, Jesus Christ was all in all (*Ein und Alles*). . . . Both found their sure and immovable anchorage in Jesus Christ, and thus were safeguarded against the reproach of either personal or collective subjectivism.'

Dr. Albani's second essay is entitled 'Did Luther break with the Church, or did the Church break with him?' In finding a solution of this dilemma he assumes as axiomatic that the priesthood is not the Church, and that the laity should have responsibility and initiative in Church affairs. The conclusion arrived at is that 'before Luther broke with the hierarchy, but not with the Church, the hierarchy, but not the Church, broke with him.' On a similar subject, Professor Sommer writes with freshness and force: 'Was Luther a destroyer of unity or its pioneer?' The inclusion of this Methodist minister of the second generation is a welcome proof of the catholicity of the editor's choice of contributors. At the outset Professor Sommer contends that, before Luther can be justly charged with breaking the unity of the Church, it must be proved that unity existed as described by St. Paul (1 Cor. xii. 25). To the question: 'Was there no schism in the body in the fifteenth century?' this is the reply: 'To-day the Catholic and the Evangelical Churches have more in common that is truly religious than the various parties in the Catholic Church possessed before the Reformation.' Grisar, the Roman Catholic historian is quoted as an unimpeachable witness to the fact that it was 'after the Protestant Revolution' and in order to check the influence of 'the so-called religious freedom' that the Catholic Church

began zealously to devote itself to the nurture of the inner religious life of the people, the clergy, and the hierarchy. On the other hand, at the close of the Middle Ages, at the opening of the new era, the aims of the Papacy were 'too exclusively humanistic . . . and it had allowed itself to be entangled in world politics and commerce.' It was 'after their formidable struggle with Luther' that there was a reaction from the secular activities of the Church to the internal tasks proper to the extension of the Kingdom of God. Apposite extracts from Luther's writings show that he bitterly opposed the principle of static unity because it endangered the inner spiritual unity which is the true bond of peace. The former is 'the unity of the wooden fence,' the latter is 'the unity of the living tree.'

The Protestant essayists frankly recognize that the prominence given to Luther's negations has resulted in the undervaluing of his positive teaching. Pfarrer Glinz insists on the oecumenical significance of Luther, but is compelled to own that not only have Roman Catholics failed to recognize his catholicity, but Protestants also 'have little liking for a Catholic Luther.' The Reformer, it is urged, belongs to oecumenical Christendom and not merely to world Protestantism. What has been called 'the re-catholicizing of Luther' is to be ascribed neither to the researches of scholars who would substitute history for legend, nor to high-church tendencies, nor to non-Catholic caprice, but to concern for the vital interests of Protestantism, which needs to establish its claim to be not only evangelical and based on Scripture, but also an essential part of the Church Universal. [Luther maintained that his doctrine of justification by faith was *articulus stantis et cadentis ecclesiae*, and that his formula *sola fide, sola gratia* was based 'not on its agreement with earlier formulae, but on its organic connexion with the whole development of Christian doctrine, and above all on its harmony with Scripture, which is the standard of Catholicity.' That there is need for guarding and

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supplementing Luther's doctrine is not disputed, 'but even in its sublime one-sidedness its profound truth is too firmly established and its efficacy too conclusively proved in the experience of multitudes for it to be lightly dismissed as heresy.' Germane to the whole question is the well-balanced statement of J. F. Laun (*Die Christliche Welt*, May 15, 1927) : 'No honest Protestant, after the generally accepted results of the investigations of the last decade, can be ignorant of the fact that the evangelical Christianity of Luther is not the whole Gospel, that the *sola fide*, although the quintessence of Paulinism, is not the essence either of Johannine, Petrine, or Jacobean Christianity.'

(To the Roman Catholic indictment of Luther as heretical, because one-sided, many references are made. That he did not always preserve the balance between opposing forces is conceded by Professor Heiler, who, however, adds that, although Luther's antithetic declarations may be chargeable with excess, and although his outlook was limited, his 'unique significance' cannot be denied.) However one-sided his statements of doctrine may appear, he seized the profoundest secret of the Christian revelation of God and of communion with him. (If he is a "heretic" because he isolated *one* essential element of Christianity, his "heresy" differs entirely from all heresies before him, around him, and after him.) (For he isolated the central truth of Christianity : he set in a light, so resplendent that for a while everything else vanished from sight, the mystery of God's forgiving love, received by faith and perfected in love. . . . By his exclusive proclamation of this central truth Luther gave to Christendom understanding of two truths which have never been entirely lost, although they have been grievously obscured. Luther taught Christians *the primacy of the gospel*. The revelation of God in Christ is the joyful news of God's unfathomable love and mercy.) The gospel takes precedence of all dogma, all organization, all cultus, all doctrine, all theology. Hierarchy and sacraments are its servants ; they



are debased and defiled if, instead of bringing this gospel nearer to men, they keep it in the background. Moreover, when this gospel is preached in its purity, and is received in its simplicity by childlike hearts, there is *assurance of salvation*, and this assurance is manifested in the love of God and man. . . . Catholic Christendom has unconsciously regarded this assurance of salvation as the Christian ideal, for it recognizes that abiding and heartfelt joy is a sign of holiness. It is, however, Luther's merit that he proclaimed aloud that which really slumbered in all truly Christian hearts.' (The *italics* are Professor Heiler's.)

The essay from which the foregoing extract has been taken occupies 50 out of 270 pages in this volume ; it deserves special attention because Professor Heiler, formerly a Roman Catholic, is now a prominent leader of the high-church party which forms a section of the oecumenical movement in Germany. He has, however, explicitly defined his attitude towards the Roman Catholic Church : he regards it as ' the greatest separatist Church ' (*Particularkirche*), and he cannot recognize the Pope as *primatus jurisdictionis*. As an Evangelical, he claims that he is giving a Catholic judgement when he says that ' infallibility cannot be the prerogative of a single bishop, and that *ex cathedra* decisions of the Pope can never be binding in the Church *ex sese*, as the Vatican Council has declared, but only *ex consensu ecclesiae*. He extends a brotherly hand to members of the Free Churches, and he ' would not refuse eucharistic fellowship at the Lord's Table to non-episcopalians ' (*Una Sancta*, 1926, p. 150 f.). In pleading for Catholic extension as well as Evangelical concentration in the Church, Professor Heiler separates himself from all who depreciate Augustine supposing thereby to exalt Luther. But the question of Luther's dependence on Augustine is discussed in detail in another elaborate essay.

Dr. A. V. Müller writes on ' Luther's Doctrine in its Relation to Augustine and Augustinian Tradition.' That

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Luther does largely depend on this tradition is held to be unquestionable, notwithstanding the reluctance of Roman Catholics as well as Protestants to admit it. If Roman Catholics grant that Luther derived his theology from Augustinian sources, they can hardly denounce his doctrines as erroneous; some do, however, maintain that by Luther and others the Church Father was misunderstood. Protestants, on the other hand, fear that the originality of Luther's teaching will be endangered by accepting his dependence on tradition; some, however, recognize that Augustinian tradition influenced Luther at the beginning of his career, though at a later stage he outgrew that influence and freed himself from it. The complaint made against theologians of both confessions is that they have neglected what Luther himself said about the old theology and about Augustine's works. Passages from the Reformer's writings are cited to prove that he had no ambition to be 'an innovator'; that his criticism was directed not against the *theologia antiqua* dominant in the Church until the twelfth century, but against the High Scholastics and the Late Scholastics of the next three centuries, and especially against the so-called Sententiaries. Denifle, the standard Roman Catholic historian before Grisar, is said to have agreed, shortly before his death, that Luther was dependent on the Early Scholastics. Dr. Müller expresses a desire for a critical comparison, by experts, of Luther's doctrine with the Augustinian tradition. On the subject he himself has written books and articles in which he has strongly expressed his own views. He is fully convinced that 'Luther rejected the entire theological development from 1200 to 1500.' The Editor, in a judicious note, suggests that 'whilst Luther may have borrowed many or indeed almost all his *ideas*, he may also have breathed into them a new *soul*.' All the separate stones of a building may be old, and yet the building may be new. Although Luther remained in the ancient House of God, he may have therein offered divine worship

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in a new spirit.' Dr. Müller would not dispute this ; his purpose is to point out how close are Luther's links with tradition ; but to have rescued him from the radical and abstract isolation in which it has become customary to place him is to have rendered an important and valuable service.

A brief reference to subjects dwelt upon by other essayists must suffice. The contribution of Professor Wallau, assistant-editor of *Una Sancta*, consists of a striking address delivered at the Reformation Festival, entitled 'The Oecumenical Right of the Evangelical Protest.' The reply given to those who think that Protestant and Oecumenical are mutually exclusive terms opens with a vigorous defence of the word 'Protestant.' Heiler would discontinue its use, but Wallau insists that 'Evangelicals,' in calling themselves 'Protestants,' do not give the word a negative accent. 'Protestantism is to-day an oecumenical fact within the Church of Christ.' Heirs of the Reformation, which was a religious and not a political movement, must display its religious energies in the struggle 'against the de-christianizing of the world, and against all torpor and formality in the Church.' Luther was a prophet ; he was also a Protestant ; and Protestantism, now crystallized into a Confessional type, will never vanish, because it preserves the living elements of Luther's religious movement. The protest of the Reformers was far more than negation or opposition ; it sprang from 'a glowing, living faith in a newly-discovered Gospel.' Protestants are reminded that they have a right to the name 'only as long as they remain in the most intimate union with the gospel of Jesus Christ. . . . Protestantism has no right to exist unless it is evangelical.' Wallau agrees with Heiler in cherishing no optimistic hopes of a reunion of the Churches ; he does not expect that 'Catholic Germany will become Protestant,' and if Protestantism were absorbed in Catholicism to-day, 'to-morrow God would raise up a new prophet to make an evangelical

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protest.' He is of opinion, however, that 'Romish Christianity' is not, as many suppose, uninfluenced by Protestantism, for it is most energetic where it has been longest in contact with Evangelical Christianity. On all sides the attitude represented by 'anti' should give place to appreciation of 'the things of others' and to a desire to learn from those who differ from us. For example, Harnack says: 'Religion is life . . . a life in God. Life in God is worship. . . . Here we can learn much from the Catholic Church. Her calls to worship are louder and more frequent than ours' (quoted in *Una Sancta*, 1926, p. 177).

This appreciation may fitly close in an attempt to catch the spirit of a Roman Catholic contributor, Pfarrer Fischer, whose theme is 'What Luther at Prayer has to Teach all Christendom.' In the Roman Catholic Church, it is confessed, Luther is generally regarded as 'a powerful and much dreaded opponent'; but to know him as a combatant is to know only one side of him. 'Luther is a personality of massive proportions; he deserves to be known in his entirety, not merely as the stormy, passionate, mighty fighter, but also as the Luther who humbles himself before God, and in stillness holds childlike communion with God.' Luther, the fighter, belongs to one section of the Church; Luther, the man of prayer, belongs to the Church Universal. He is 'truly an oecumenical personality.' Readers of Heiler's great book on *Prayer* will recall his comparison of Luther with Jeremiah, Jesus, and Paul, and his assertion that the German Reformer comes next to them in the might of his prayers. Grisar, a keen Romanist critic of Luther, acknowledges that 'his requests for prayer were numerous, and that he himself often prayed.' The same writer describes Luther's *Exposition of the Lord's Prayer* as 'practical, beautiful, and often fervent,' and his little book of *Instructions Concerning Prayer* is said to be very apposite and in general agreement with the *Instructions* of St. Ignatius. Truly, 'the saints in prayer appear as one.' Fischer says

that if we possessed only a single sentence of Luther's, we should have good reason to be for ever thankful to him, and the sentence is his closing comment on the Lord's Prayer : ' The Paternoster is the greatest martyr on earth, for every one tortures it and misuses it.' Protestants may profitably ponder the searching question : ' Is not every Christian Church continually in danger of reducing to a lifeless formula the prayer that is spirit and life, that focuses the revelation of God in Jesus Christ ? ' This devotional essay concludes by saying that ' unity in *faith*—that is to say, confessional unity—is in the remote distance . . . that we have also a long way to travel before we can, with Ignatius of Antioch, call Christianity a union in *love* ; but one fellowship is possible, namely, the fellowship of *prayer*. In this fellowship union in love may perhaps already be realized, and the unity in faith will be brought perceptibly nearer.' Such words awaken a glad response in every Christian heart, and ' more things are wrought by prayer than this world dreams of.'

J. G. TASKER.

### THE BRISTOL METHODIST CONGRESS

THE addresses given at this Congress on *Methodism : Its Present Responsibilities*, have been published (Epworth Press, 2s. 6d. and 8s. 6d.), and appeal to all Churches as a presentation of the Methodist Witness to ' a free, full, present salvation.' The speakers represent the three Churches which are on the eve of Union, and describe the Prophetic Ministry, the Ministry of the Sacraments, the Relation of the Church to Childhood, the Call of Youth, the Appeal to Experience, the Ethical Ideal—Perfect Love, World Evangelization. Presidential addresses, and addresses by the Bishop of Bristol and others on Christian Reunion, are followed by the Message of Methodism in Song. A distinctive feature of the Congress was the separate devotional service prepared for each session. To many, the outstanding impression will be the use made of the litanies of devotion brought together in *Hymns and Devotions*. Those who arranged the Congress felt that the aim would not be achieved unless its members prayed together as earnestly and intelligently as they thought together. It is an inspiring volume, and one that will revive the courage and zeal of all Christian workers.



## FOOD-HYGIENE OF THE MIDDLE AGES<sup>1</sup>

**W**HEN we think of mediaeval life on its intellectual side, we are apt to regard it as an age partly of religious speculation and controversy, and partly as an era of hair-splitting philosophical disquisition based on the writings of Aristotle and his followers, as a period half of monks and half of schoolmen.

But it was also an age of scientific research and experiment ; sometimes misdirected and futile, as in the search for the philosopher's stone ; but also in a strictly practical and immediately useful direction, the work done in which is summarized in its one surviving literary product, the treatise named below. For the time, and for many generations afterwards, the results there embodied were regarded as of primary importance, as they well might be, for they dealt, as thoroughly as was then possible, with the science of hygiene. This was studied most earnestly and most intelligently in Spain, where the philosophers and scientists of the Middle Ages gave serious attention to the laws of health in all its bearings. They were mostly Arabs, familiar with the writings of Greek philosophers and scientists, with some Jews who sat at their feet. They were at work as early as our King Egbert's day, at first in Western Asia ; but the place of their chief and organized activity was Spain, after its conquest by the Moors in 711. Of course, their conclusions and precepts were empirical, at a time when the science of analytical chemistry was unknown ; but so is much medical science still (or at least much medical practice is), and it must needs be so until the mystery of life is unveiled, and the secrets of its operation laid bare. Investigations of the chemical constituents of food, of vitamins, and what

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<sup>1</sup> *Mensa Philosophica*, a treatise on health in relation to food-values and eating and drinking, by Michael Scott, *cir.* 1250.

not, necessarily deal with matter as if dead ; but the great problem of *life* is beyond and above all conclusions of our investigators, and renders them inapplicable to all constitutions and habits of life alike. There is something in man which can triumph over adverse environment, which can derive health and strength from foods which modern science dogmatically pronounces utterly unsuitable or inadequate, or even poisonous. Hence the marvel that in an age when the most elementary laws of health, as now insisted upon, were neglected, men were yet strong and healthy, and many lived to a great age. Like the brutes, they chose and avoided foods according to instinct, taste, and experience. Like savages, they breathed in their dwellings air not fresh (like our sailors in Nelson's fleets), drank tainted water, ate infected food, and yet lived. True, there were epidemics then ; but are there none now ? With the advances which the science of hygiene has made in civilized countries—especially in America, where the most meticulous care is taken to ensure purity of food—it might well be expected that the span of human life, as compared with that in the Middle Ages, would have been at least doubled, but it is far from being so. The most prominent result is that more of the unfit survive. Has it been established that the average of bodily strength is greater ?

To what are we to attribute this general average of health and strength ? 1. To the fact that they ate unsophisticated foods, from the cereals of which no strength-giving constituents had been eliminated ; that dubious preservatives, extracts, and desiccations were unknown ; 2. That they lived a more open-air life ; city populations being in much smaller proportion to the dwellers in the country ; 3. They habitually took far more exercise daily as a necessary part of their callings. Whether in going to their daily work, or in travelling, they had to walk or ride ; now people are carried with the minimum of bodily exertion. Those who recognize the necessity of bodily exercise, practise invented forms of

it. Their very tools required more muscular exertion in days when machines were not. Thus they lived nearer to nature, and nature rewarded them.

As for medicines, men of those days were herbalists, and herbalism was studied in their choice of foods, as this treatise abundantly shows; in fact, the number and variety of vegetables eaten then, and eaten, according to their lights, intelligently, is amazing, far transcending the number in common use now, and, where the guide was experience, must have greatly contributed to maintain the standard of health, despite so many adverse conditions.

The outcome of the labours of these hygienic scientists, of their investigations and conclusions, was embodied in this *Mensa Philosophica, The Science of Dining*, of which the only author named by tradition was no less a person than Michael Scott, the reputed wizard, whose grave in Melrose Abbey is described by Walter Scott in *The Lay of the Last Minstrel*. The poet speaks of his magic words that 'cleft Eildon Hills in three, and bridled the Tweed with a curb of stone.' He lived in the thirteenth century, and was astrologer to Frederic II of Germany (1213-50). He was learned in all the science of his time, the great scientists of which were the Moors of Spain, and he translated several of their works from the Arabic, quoting freely from them in the *Mensa*. In fact, he does not profess to be original, or that the precepts are based on his own research, but cites still more learned scientists as his authorities, whose names, Rasis, Averroes, Avicenna, are Latinized forms of their Arabic names. Their works became well known throughout Europe in Latin translations, of which some are still extant.

But the method of this work, and the arrangement of its contents, are undoubtedly his own, and in this respect it is a marvellous production. No such comprehensive book on hygiene has, so far as I know, ever been written; for it deals not only with foods and their individual food-values, but with general questions of health, and also, by the object

with which the numerous anecdotes were introduced, was designed to subserve their operation by stimulating the influence of the mind on the body—the psychological side of hygiene.

The work is divided into four 'Books.' Book I. treats of foods, both meats and drinks ; it states, with respect to each one, its nutritive value, and the constitutions for which it is suitable, giving reasons. In every case, also, it declares, according to the light of that day, its medical value and its action on the system. Of course, many of the statements made and the reasons given seem absurd to us now ; but they were not so regarded by the men of his day, nor for centuries after, for they were based on the universally accepted theory of the Four Humours—according to which all men's constitutions were either sanguine, choleric, phlegmatic, or melancholy, and so the heating or chilling properties of foods were accounted of primary importance.

Book I. treats of all kinds of food, and at the outset gives a rule for the frequency of meals, basing it on the statement that eighteen hours are required for the complete digestion and assimilation of a meal. Hence only one meal should be taken in the twenty-four hours, or, at most, three in every two days ! But even here appetite is generally a safe guide, and always so, when allied with personal preference, in the choice of foods, where the old principle that 'one man's meat is another man's poison' may wisely be kept in mind.

He begins with drinks, of which wine has the place of honour. If the reader will turn to Shakespeare's Second Part of *Henry IV*, Act iv., sc. 3, he will find that Falstaff's laudation of sherris-sack is just a free translation of part of what is here said of wine : 'No food or drink discovered is so akin to the nature of man's frame. Its heat is like our own natural heat, and so it is quickly converted into blood, and that the purest. It clarifies turbid blood and the avenues of the whole body. It removes obstructions of the liver ; it expels from the heart those cloudy and dull vapours

which are begotten of depression of spirits, and invigorates the organs of the whole body. It causes the soul to forget sadness and distress, and gives to it gladness and courage; and it renders the intellect keen. . . . By it also health and strength are prolonged, and the approach of old age is retarded.'

Other drinks are milk, mead, and beer. Of milk he says, 'Milk is nearly allied to blood; for it is nothing else but blood re-cooked in the udder, from which it derives its whiteness, its special flavour, and its suitability for food'—and continues with a whole page of detail. 'Asses' milk,' he says, 'lies lighter on the stomach than any other, and so is to be given to those whose lungs are affected.'

The principle on which animal foods are recommended or rejected, according to men's constitutions, is not, as might be expected, drawn from careful observation and experiment on patients, but from *a priori* considerations of the habitat and habits of the animals. Thus the flesh of domestic animals, which lead quiet and sheltered lives, is best for phlegmatic and melancholic temperaments, while "deer's" and "bears'" flesh must be avoided by the melancholic.'

Fish, since they live in cold water, are chilly, and 'very productive of phlegm, and only suitable for hot and dry (sanguine and choleric) constitutions.' So, again, cucumber 'benefits persons of choleric temperament, while it is injurious to the melancholic and phlegmatic.'

Of vegetables, he treats of no fewer than thirty-three, including nearly all now used, while twelve, of specially hygienic value, are unknown (except sage for stuffing) to our kitchens—e.g. orach, cummin, fennel, purslane, hyssop, rue. Of this last he says, 'Rue assists digestion, inasmuch as it has the virtue of expelling gross and viscid humour, it dissipates flatulence and lubricates the bowels: it removes the smell of garlic and onions, and sharpens the vision.'

He has a list of seventeen fruits, in which oranges are not included, which seems to indicate that this work was written



in Germany, where in those days this fruit was not obtainable. Of fresh fruits he says, 'My father, by not eating fruit through all his life, continued free from disease. After his death I began to eat fruits, and was attacked by many chronic ailments. But after abstaining from fresh fruits, I was visited by none save ephemeral ailments; and those of my friends who took my advice and also abstained from fresh fruits, also experienced no ailments through all their lives.' Of apples we are told, after condemnation by one authority, by another, 'Apples strengthen the heart, especially those that have a sweet smell. Baked in a pie, they suit poor appetites.' For cherries there is no good word. 'They undergo rapid decomposition. They generate gross and viscous phlegm in the liver and spleen, and so cause quotidian agues. They are in every way most pernicious.' He enumerates eight 'spices.' Among these he includes, besides those commonly used by us, galingale and zedoary. The latter (now used only in medicine, dyeing, and perfumery) has an aromatic, gingerlike root-stock. Of this he says: 'It is a panacea for all poisons. It dissipates flatulence, and is an excellent stomachic: it stimulates the appetite, and banishes the heat caused by drinking too much wine.' 'Saffron is carminative and dry: it is a tonic to the stomach and clears away obstructions of the liver, it relieves shortness of breath and enlivens enfeebled limbs.'

His 'condiments' are: mustard, salt, pepper, honey, and four oils—olive-, nut-, almond-, and pepper-oils. Of honey he says, 'It goes to the root of bodily debility by expelling from the internal organs and draining out through the pores of the skin the deleterious humours. It perfectly cleanses the blood-vessels of impurities, and so agrees with chilly and watery constitutions, and with old people especially. But it is unsuited to hot (sanguine and choleric) constitutions, from its tendency to be converted into choleric humours.'

Massage was known and practised from almost pre-historic times; and so here we read, 'Pliny says that if the

whole body be massaged with olive-oil, it imbibes vigour and strength therefrom. It checks the action of all poisons, relieves gripes, is a laxative, clears the complexion, relieves flatulence, gives clearness to the sight, cures headache and the burning of fever.'

The second and fourth books of the work are unique in a treatise of this kind ; but the author would doubtless have claimed that they were based on sound philosophy. In order that 'good digestion should wait on appetite,' he considered that cheerful conversation ought to have an important place in all meals ; and, in order that his readers might not be 'gravelled for lack of matter,' he supplies them with topics of conversation ; and so for the more serious minds he furnishes in Book II. a carefully selected and methodically arranged series of anecdotes, chiefly historical, respecting people of all classes of society, tabulated in sections, from emperors down to young girls. In Book IV., remembering that laughter conduces both to the enjoyment of a feast and to its perfect digestion, he supplies a similarly arranged series of humorous anecdotes of all grades of society. It might be expected that some of them would be of doubtful morality ; but we may say that the proportion of such is not so large as we find in Chaucer's *Canterbury Tales*, and they are quite free from the broad indelicacy of the Miller's and the Reeve's tales. Book III. would seem to have been intended for more thoughtful readers of a scientific turn of mind : it consists of questions, with their answers appended, on all matters pertaining to health, the rationale of food-values, and other matters of hygiene. This part may well have served for 'after-dinner talk across the walnuts and the wine.' In this section of the book, which aims at explaining the laws of health on first principles, the writer is, of course, in the light of our knowledge, hopelessly at sea—indeed, he seeks to explain things which modern medical science has not determined yet. The average unintellectual reader would regard this portion as designed for the diversions

of the scientist : for himself, he cheerfully passed by the theory, and stuck to the practice.

Of stories in Book II., I quote four :

' Alexander of Macedon, when making a terribly difficult march through a desert in Africa, suffered, along with his troops, from thirst. Some water was offered him in a helmet by a soldier, but in sight of all his men he poured it on the ground, so helping them more by his example than if he had been able to give to every man a share.'

' King Pyrrhus at a banquet in Tarentum was told that certain of his guests had used insulting language respecting him. He sternly asked : " Have you dared to speak thus of me ? Surely you are drunk ! " One of them replied, " Sir, we are only too sober ; and the words reported to you by an informer are a trifle to what might have been said when tongues were loosed by wine, *if* there had been wine enough provided for your guests." ' The tables turned, with a vengeance !

' Papirius in his boyhood was taken by his father to a meeting of the Senate. On his return, his mother at once asked him what discussions had been held there. At first he answered " I mustn't tell," whereupon his mother beat him. So then he invented an ingenious hoax, telling her that the subject of discussion was whether it was better and more profitable for the State that a man should have two wives, or a woman two husbands. Off she went and told this to other married women. Next day a crowd of them came to the Senate-house with a petition that one woman might have two husbands rather than that a husband should have two wives. The Senate were lost in wonder as to what was the cause of this demand. They were horrified at the shameless infamy of it, regarding it as a portent foreboding calamity. Then the boy allayed their panic by confessing what he had told his mother. The Senate were so pleased at his discretion that they decreed that no boy beside himself should thereafter be admitted to the Senate-house.'

'When Augustus returned from his victory at Actium, among the throng of those who congratulated him were a raven and a parrot which had been taught to say, "All-hail, O Caesar, victorious war-lord!" He bought them of their trainers, and soon afterwards a magpie which had acquired the same accomplishment. A poor cobbler, in hope of a similar reward, bought a raven, which he hung by him as he sat at his work. The bird, however, seemed a very disappointing pupil, and the poor man often turned away and broke out into exclamations of despair. But at last the pupil was perfect in his lesson, and the cobbler took him to Caesar's morning levée, where the raven shouted his salutation. "Tut!" said the Emperor impatiently, "I have enough of such flatterers already," and contemptuously turned away. Then the bird cried in a lamentable voice, "There! all my labour and expense gone for nothing!" The Emperor burst out laughing, and paid the cobbler handsomely for it.'

Of the questions in Book III., I will quote three :

'The seventh question is whether a diet of one constituent or more is the more digestible. *Answer* : The former : for indigestion arises either from the quality of the food, or from its multiplicity and quantity. It arises from its quality when the chyle into which the food is converted is not suitable for the humours of the body. It arises from the multiplicity of foods when nature is not capable of digesting them all together. Inasmuch, then, as of diverse foods the nature is diverse, and there are some which are more quickly digested than others, that which is first digested and changes into chyle, while others are more slowly changed, turns sour, and of this we are often made conscious by eructations; while others which are more slowly changed are like the green billets which only smoke as the flame licks them; and so they too cause eructations. Another reason is that by multiplicity of foods the palate is tickled, and so more food is taken than is necessary, however little we may take of each sort.'

The twenty-first question is a typical example of mere theory. 'Why are ravenous eaters soonest sated? The answer must be that ravenous eaters gorge with their food much air through greedily swallowing, and through their quickened inspiration, and so, when the air has filled their veins, satiety of food supervenes.'

'Concerning bread, the first question is, why wheaten is more nutritious than barley bread. The answer is given by Aristotle—because it possesses moderate viscosity. For bread should possess this quality, because it ought to cleave together and be consolidated in the body; and of this agglutination the cause is viscosity. Secondly, because it is less crumbly, and loaves of this character are more nutritious than those which do not hold together.'

In Book IV. we have the humorous stories. The following is the origin of some that have been told of much later personages: 'Among the visitors to Rome was one who bore a strong resemblance to Augustus Caesar. The Emperor, seeing him, asked the young fellow, "Pray, was your *mother* ever at Rome? in my father's time?" "No," replied the youth, "not in your parents' time; but my father was."'

'Once, as the Emperor passed by, a man shouted "Tyrant!" "If I were one," said the Emperor, "you would not say it."'

'A certain lawyer had stolen a rustic's cow. The latter made complaint to the king. The king said, "I should like to hear what he has to say about it." The rustic protested, crying, "O my lord, if you let *him* talk, I have lost my cow!"'

'There was a certain merchant who would never go to mass or to hear sermons. When his wife remonstrated, he said, "Oh, you go for yourself and me." One night he dreamt that it was the Judgement Day. His wife, with her good deeds, passed in through the gate of heaven; but when he thought to enter with her, Saint Peter said, "No: she



has gone in for herself and you, even as on earth. For you there is another place." He awoke in terror, and thereafter amended his life.'

'A thief stole a poor man's goose. Next Sunday the priest spoke seriously to his congregation about the sin of thieving, and then said, "Now, sit down all of you." When all had obeyed, he said, "No, you are not all seated. The man who stole that goose is not sitting down." "Yes I am!" shouted the fellow.'

'A certain thief, seeing in a rich man's house a silver goblet which had one foot broken, went and bought a fine pike, and brought it in the absence of the master to the mistress of the house, saying, "The master sends you this pike to help you to provide a feast, because he is having some guests to supper; and you must please send him the goblet by me, for its foot to be mended, that his guests may drink from it." The lady did so. When the robber told the tale to his partner, the latter said, "I will get that pike back." When he got to the house, he found that the master had been there, and now the mistress was weeping; but with a smiling face he said, "Be of good cheer! The master has arrested the thief, and he has been sentenced to be hanged with the pike hanging round his neck, and I have been sent for it." So off he went; and they had pike and goblet too.'

'A certain woman often promised her husband that she would never marry again after his death. And when, even as she stood by his bier, she began talking of a new husband, her maid rebuked her for doing so even before the deceased was cold. "Oh," she said, "if he's still warm, fetch me the bellows. I'll work 'em on him till he's quite cold.'"

'A certain jealous husband followed his wife when she went to confession. When the priest was about to lead her behind the altar for the infliction of corporal discipline, the husband, seeing this, cried, "O sir, she is all-too tender! I will bear the discipline for her." When he knelt down, the

wife said, "Lash him hard, good priest, for I have been a great sinner!"'

'A certain woman, after being beaten by her husband, went to the lord of the castle, who was lying ill, and told him that her husband was an excellent physician, but that he would not exercise his healing art on any one, unless compelled by being soundly flogged; and so she got him a most tremendous thrashing.'

'A certain prior, who professed great holiness, would only allow his monks the driest of dry bread. One day he rebuked them for their reluctance to eat this. Whereupon one of them rose and, pointing to the hard crusts, said, "If thou be a son of God, command that *these stones* he made bread."'

'A certain Minorite brother had spoken disrespectfully of Pope Boniface, and was indicted before the Pope by the brethren of that order. When he was brought before the Pope, the latter said, "Thine own people and their chief priests have delivered thee unto me." The friar, for sole defence, replied, "Therefore he that delivered me unto thee hath the greater sin." The Pope smiled, and dismissed him without a stain on his character.'

'An old woman who had contracted ophthalmia called in a doctor. On coming, he saw many utensils and ornaments in the house. He duly supplied her with medicines; but at each visit he stole some of her property, till the house was emptied of all. The old soul got well, and then, to her great dismay, saw her house stripped bare. She refused to pay the doctor's fee, whereupon he summoned her before the court. She appeared, and said, "He has not cured me at all, but the contrary, for I see less than before. Previously I saw a lot of utensils and ornaments in my house: since *he* has been in it, I see not one."'

It should, in fairness to the author, be borne in mind that the conclusions respecting food-values and their medicinal virtues (which are all derived from the highest authorities he knew of) were especially applicable to the inhabitants of

southern Europe and western Asia, where the operation both of foods and medicines is sometimes very different from what it is with us.

The work had an extraordinary popularity. Written in the thirteenth century, it survived in manuscript copies, probably very numerous, until the invention of printing (middle of the fifteenth), when it was seized upon by many rival printers over half Europe—in France, Germany, the Netherlands, and Italy. There are in the Bodleian Library three copies, of dates 1481, 1489, 1530. The British Museum has nine, of dates 1480–1508. Nearly all these are by different printers. My own copy differs from the rest in being in what is called Gothic type, so clear and black that it might serve as a model for present-day printers. The title-page is defective; but a very early possessor has given the date as 1477, though a British Museum expert informs me that it cannot be earlier than 1483. All are, of course, in Latin. The work has not yet, so far as I know, been translated into English,<sup>1</sup> save that in 1583 appeared *The School-master*, which largely consisted of extracts from it; and from this work Shakespeare may have derived Falstaff's panegyric of sherris-sack in Second Part *Henry IV*, Act iv., sc. 3, though the poet's 'small Latin,' as Ben Jonson termed it, was probably quite sufficient to enable him to read the whole book in the original. But Ben Jonson was no lenient judge of ordinary scholars, for

'Tis known he could speak Greek  
As naturally as pigs squeak,  
That Latin was no more difficile  
Than for a blackbird 'tis to whistle.

ARTHUR S. WAY.

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<sup>1</sup> I have by me a translation of the entire work, which has not yet been published.

## THE COLLECTED POEMS OF ST. JOHN ADCOCK<sup>1</sup>

THE late Rev. John Hamilton, minister of the Congregational Church, Penzance, and author of *The MS. Found in a Red Box*, told me that some one known to him had written his own epitaph, and left instructions that it be engraved, as it now is, on his tombstone. It runs—and no more unusual epitaph was ever penned—‘He tried hard not to be a liar.’ I do not know so much as the name of the man who wished ‘He tried hard not to be a liar’ to stand as his epitaph; but, nameless and unknown mortal as he is to us, if he were alive would we not wish to grasp the hand of one so ‘human,’ so unflinchingly honest, and, withal, so grimly humorous?

For like reason, when, in turning the pages of *Punch*, the *Spectator*, the *Sphere*, *Chambers’s Journal*, *Westminster Gazette*, *Pall Mall Gazette*, or other prints, I lighted upon a poem by Mr. St. John Adcock, I was conscious of some like kindling of warmth at my heart towards a writer whose work I find so intensely ‘human.’ Nor am I alone in so feeling, for I chanced, as I was reading Mr. St. John Adcock’s *Collected Poems*, on an article about his work by one of our greatest living poets, who is also a distinguished and discerning critic, Dr. Alfred Noyes:

‘His *Collected Poems* contain work that, in certain rare values of character and feeling, has a beauty entirely of its own. It is entirely independent of the fashions, and I know of no other way of indicating the quality that sets it above them than by saying that a living human soul shines through it. There is not a trace of any kind of affectation in it; and no more sincere expression of a true feeling has been embodied in our contemporary poetry. Sometimes, as in

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<sup>1</sup> Hodder & Stoughton. Cloth, 8vo, 7s. 6d. net.

"The Alias," there is a brief and unforced lyric that might have been written by a less crabbed Donne :

Love pierced me with his sudden shaft,  
And—I being dead—  
In him I used to be  
The happier spirit of me  
Rose out of sleep and dreams, and laughed  
And lived instead.

The shadow dark against the sky  
Is but a dove :  
As Love was Death divine  
To that first life of mine,  
Shall I not find, when next I die,  
That Death is Love ?

'There are poems, humorous and reflective, of London,' continues Dr. Alfred Noyes, "'Under an Umbrella," for instance, which are truer to life than any of that school which mistakes superficial ugliness for reality. But the best of all are his poems of the human affections that bind the world together, the affections that are forgotten by the new analysts of the primitive passions; and here, again and again, Mr. St. John Adcock achieves a direct simplicity and truth, with an undertone of music that, once heard, will not easily be forgotten.'

Is there not such an 'undertone of music' heard in 'St. Angela of London,' which, though surely a 'poem of the human affections,' is not selected by Dr. Alfred Noyes for quotation?—

In crowded streets, a careless eye  
Will miss the beauty of her face,  
She is so easy to pass by  
As, like the daylight, commonplace.

But oh, the tears her love has dried,  
The drooping faith her faith has steeled,  
The broken lives, the wounded pride,  
Her pitying hands have bound and healed !



No meanest living thing can plead  
For succour but she takes its part ;  
The poor, the weak, the suffering need  
No other passport to her heart.

And so she walks in beauty, drawn  
From wells of inner grace and light—  
The quiet beauty of a dawn  
That comes wherever there is night.

St. John Adcock is no world-weary or life-dreary poet. On the contrary, he has brave and glad words for those of us who grow old in years if not in heart.

Since heaven above is God's, and earth below,  
He will not count it sin if I should love  
More than His unknown heaven above  
His dear earth that I know.

Meadow and sea and sky, and storm and shine,  
Glad voices that from croft and coppice call,  
The city loud with life, and all  
Of mortal and divine,

That make His earth akin to you and me,  
Partner in hopes we live by or regret—  
Dear are they all, and dearer yet  
Some human two or three.

So that, as one in sleep may leave his bed,  
And, blindly drawn to haunts he loved by day,  
Walk through a long-familiar way  
With sure, unconscious tread,

In the last sleep, if I should dream and do  
Even as thus some living sleeper might,  
I shall stray, ghost-like, in the night  
Home to the earth I knew.

This is, presumably, addressed to the poet's wife, to whom, in strangely moving and beautiful lines, he dedicates *Collected Poems*. 'Lacking you,' he writes, 'there would be nothing left that I could call my own'; and then goes on:

Nothing but memories, yours and mine, that I  
Must, for my heart's ease, presently put by  
With those blind thoughts too locked in dark eclipse  
To rise and, dawn-like, break in light upon our lips.

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So, as in some closed casket, I should seal  
And hide that secret treasure of our past,  
Nor ever dare to look on it and feel  
How rich I used to be, how poor I was at last. . . .

Meanwhile the poet finds this old world very beautiful.  
Even in the tramway-lines of a suburban town he sees

Rails that gleam with a glint of the stars,  
and, though Beauty dies, he consoles himself and us by the  
assurance that

If Beauty lived for ever, it would die,  
And, seen for ever, would be seen no more ;  
But, always dying to be born again,  
And always passing ere its spell can fail,  
It still returns, a stranger to our eyes,  
For ever young.

I turn now to 'Exit Homo,' one of the three lengthy poems.  
It opens with an unusual Prelude, which I quote in full :

When from the grave, where shrouded he had lain,  
Lazarus came back to dwell on earth again,  
Having, the record says,  
Been dead for certain days,  
His neighbours, simple men,  
Besought him, now and then,  
To tell them, each in secret and alone,  
What in his absence from them he had known.

And Lazarus, smiling, wistful to confide,  
'I only know that death is life,' replied,  
'Though nothing now at all  
Save that I can recall,  
And am, indeed, as one  
Who looks upon the sun,  
Then, turning, dazed and blinded by the sight,  
Knows, in his darkness, that he saw the light.'

'Nay, but,' they answered, hungering for a sign,  
'If you had waked in any world divine,  
Had entered any place  
Of terror or of grace,  
Of suffering or of bliss,  
You would remember this ;  
For no man could forget, whate'er befell,  
His first tremendous glimpse of heaven or hell.'

But Lazarus, strangely wiser, smiled, content :  
 ' How many a night in slumber, here, I spent,  
 To wake when morning gleamed  
 Forgetting all I dreamed,  
 How many lay,' he said,  
 ' Insensate, yet not dead—  
 Tell me, where was I when, the long night through,  
 Sleep took me thus from all the life I knew?'

'Exit Homo' is a remarkably original and arresting poem. It is dedicated to the memory of a friend, an agnostic, whom the poet loved for his beautiful personal character. Musing in the room where his friend lived and worked, the poet recalls and records the dead man's own words on life, death, immortality, and many other subjects. But, reading these expressions of philosophic doubt, I have my own doubts concerning any good which may come of recording them. Tennyson wrote, in 'In Memoriam':

Leave thou thy sister when she prays  
 Her early Heaven, her happy views ;  
 Nor thou with shadowed hint confuse  
 A life that leads melodious days ;

and Goethe once said that he sought only positives, never negatives ; that he would listen gladly to any man who could assure him that this or that was true, but of doubts he had enough of his own, and did not wish other persons' doubts fobbed off upon him. I do not mean that there is anything to offend in 'Exit Homo,' and I observe that Mr. J. L. Garvin's great newspaper, the *Observer*, says of it, 'A book calculated to delight ; there's no offence in't, no offence in the world' ; and that the verdict of a religious newspaper, the *Christian World*, is : 'The whole poem makes a real impression of passionate sincerity and genuine religious convictions, in spite of its rebellion against temporary abuses.' But, by what other critics have said, no honest reviewer should be influenced, and I cannot but think that in 'Exit Homo,' the author has, even if unconsciously, as it

were briefed a K.C. of searching intellect and brilliant attainments, so to cross-examine the witnesses for faith, among them Mr. St. John Adcock himself, as to prove, not to disprove, any seeming truth there may be in pantheism—and I do not forget what another great German, Heine, said of pantheism, namely, that its 'last word' is 'atheism.'

Another lengthy poem is 'Tod MacMammon Sees his Soul.' Here the author himself holds a brief, and it is for Conditional Immortality, of which the late Edward Miall was for a long time the chief exponent. Like Miall, the author seems to hold that, just as those who lead a persistently vicious life may incur diseases which ultimately kill the body, so those who lead a persistently selfish, soulless, and heartless life may, when they come to die, find that they have killed whatever there was of a 'soul' in them, and that for such as they there remains only annihilation. Judging by one of his sonnets, Matthew Arnold held a similar view, but here I must not discuss the question. Instead, I refer interested readers to St. John Adcock's vigorous and vehemently satirical poem. That so pitiful, tender-hearted, and unreproachful a man should 'lash the age' (the phrase is George Meredith's) so mercilessly takes one by surprise. Perhaps it is just because he is so pitiful and tender-hearted that he has something like an obsession of hatred for those who grind the face of the poor, as Tod MacMammon did. Be that as it may, he writes of the sweater and the hypocrite with something of Byron's originality of phrasing and prodigality of rhyme, especially 'double' rhyme. His hatred of the sweater and the hypocrite is equalled only by his hatred of war—which brings me to the many pacifist poems in the volume. I once had occasion to remark that even so inoffensive a word as 'pacifist' brandishes, in its last syllable, a 'fist' in our face, and St. John Adcock's poems are a fist brandished in the face of the bestial god of war, and, indeed, in the face of those who dare to associate God's name, even in thankfulness, for a so-called 'victorious' war:

Yet is it well that we or they  
Remould our fathers' god of clay ?  
Yet is it well that from his sleep  
The savage in our blood should leap,  
To flatter from this reeking sod  
Some memory of his primal god ?

Nay, we were best be mute, and raise  
No blasphemy of boastful praise,  
Scatter no incense on the air,  
Nor lift our reddened hands in prayer,  
But dig the earth our steps defame  
And hide these trophies of our shame.

Silence the braggart lips that call  
The brute which slumbers in us all  
Back to the ravening triumph foul  
Of rending claws and bloody jowl !—  
Lest we forget the heights sublime,  
And lapse into our ancient slime.

So fierce is the poet's hatred of war that he would away with every gun or tank captured from the enemy in time of war, and in time of peace displayed in our parks and public places, as a trophy and war-memorial. I turn to the poem 'Silence' (referring to the two minutes' silence on Armistice Day); and whether the reader approve or disapprove—as is quite possible, for the poet writes of the Cenotaph, which some of us never pass without bared head, as 'the stark Shrine,' the 'Mecca of the Broken Heart'—no one will fail in tender pitifulness for the lonely and broken-hearted mother, or deny the tragic truth on which the poet so relentlessly insists, as he shows her leaving her empty cottage in the grey dawn of Armistice Day. St. John Adcock is an accomplished craftsman, and the first stanza of the poem forms so tranquil and yet so vivid a picture, for we seem actually to see the widow softly closing her cottage door, to make her way across the moor, that I wish he had not written in—shall I say 'terms of a railway time-table'?—in his last line. By this the tranquillity of the picture is, to me at least, jarred :



In the bleak twilight, when the roads are hoar  
 And mists of early morning haunt the down,  
 His mother shuts her empty cottage door  
 Behind her, in the lane beyond the town.  
 Her slow steps on the highway, frosty-white,  
 Ring clear across the moor, and echo through  
 The drowsy town, to where the station's light  
 Signals the 7.10 to Waterloo.

Some wintry flowers, in her garden grown,  
 And some frail dreams she bears with her to-day—  
 Dreams of the lad who once had been her own,  
 For whose dear sake she goes a weary way  
 To find in London, after journeying long,  
 The Altar of Remembrance, set apart  
 For such as she, and join the pilgrim throng  
 There, at that Mecca of the Broken Heart.

Princes and lords in grave procession come,  
 With wondrous wreaths of glory for the dead ;  
 Then the two minutes smite the city dumb,  
 And memory dims her eyes with tears unshed ;  
 The silence breaks, and music strange and sad  
 Wails, while the Great Ones bow in homage low ;  
 And still she knows her little homely lad  
 Troubles no heart but hers in all the show.

And when, beside the blind stone's crowded base,  
 'Mid the rich wreaths, she lays her wintry flowers,  
 She feels that, sleeping in some far-off place,  
 Indifferent to these interludes of ours,  
 No solace from this marshalled woe he drains,  
 And that the stark Shrine stands more empty here  
 Than her own cottage, where the silence reigns,  
 Not for brief minutes, but through all the year.

Another poem, 'In Hospital,' I quote only in part. A soldier is lying in a hospital ward, and sees a Shadow which fills him with strange fear, while it passes from bed to bed, to pause beside his own.

Paused, and looked down, and all his terrors fled ;  
 He grew as quiet and as restful now  
 As if his mother stooped beside his bed  
 And laid her cool hand on his fevered brow.

And looking up into its eyes but seemed  
Like looking into hers that loved him so ;  
He heard old voices speak, as if he dreamed  
Of things of long ago.

And ' What art thou ? ' he asked the Shadow then,  
' Who comest so like memory long and dear  
That I, who feared thy coming, loved thee when  
I saw thine eyes and felt thy presence near ? '

Then, in the hush, an answering whisper saith  
(His child it was that answered, or his wife,  
Loved and long lost), ' This is that angel, Death,  
Whose name in Heaven is Life.'

. . . And when the night was gone, and morning shed  
A sunny glory into all the place,  
They came and put the screen about his bed,  
And wondered at the smile upon his face.

This, which might be by Longfellow, is not primarily a pacifist poem, but ' The Soldier's Wife ' very positively is. In these days, when we hear so much of the value of ' propaganda ' in influencing public opinion, the idea may occur to some worker in the cause of world-peace to collect into one volume such poems as may arouse horror and hatred of war in the hearts of readers. One wonders, indeed, why some such anti-war anthology has not been compiled. The *London Quarterly Review* has many men of letters and students of poetry among its readers, as well as many workers in the cause of peace, to one of whom the compilation of such a peace anthology may seem worthy of consideration. In that case, ' The Soldier's Wife,' which I quote, should be included.

To what loud triumph are they stirred  
Who in the peril took no part !  
While you, unhearing and unheard,  
Are on my lips a broken word,  
An aching thought within my heart.

Afar from home and me you lie,  
 There where my feet shall never tread ;  
 They say 'twas glorious thus to die  
 (They do not love you, dear, as I)—  
 I only know that you are dead.

Our babes still kneel beside my knee  
 And lisp of you in nightly prayers,  
 And marvel when my tears they see—  
 I know not whose the gain may be ;  
 I only know my loss and theirs.

Your praises flow from many a pen  
 That, even while my grief is new,  
 Shall pass to praise of other men ;  
 They will forget your glory then—  
 But I shall still remember you.

Your deeds are on their lips to-day ;  
 They say for such a victory won  
 'Twere good with life itself to pay ;  
 But I, who loved you more than they,  
 I only know your life is done.

To those who yield you with acclaim  
 A glory which you never knew,  
 What are you but an empty name ?  
 Their lives are longer than your fame,  
 But I shall die remembering you.

Men of letters and students of poetry, of whom mention has just been made, as well as preachers, will be interested in the poem, 'The Dead Lion.' To some of these Sir William Robertson Nicoll was known personally, and all know him by repute. Some may know, too, that scarcely had Nicoll breathed his last before certain carping and envious tongues were busy belittling him, and it is this which St. John Adcock had in mind when he wrote 'The Dead Lion' :

Now you are dead, and none can hope or fear  
 That you may help or harm him any more,  
 Some of your friends dismiss you with a sneer,  
 Who flattered you in fear or hope before.

They boldly speak the thoughts they only said  
In prudent whispers, then, behind your back,  
For, seeing you are harmless, being dead,  
They have the courage now they used to lack.

I, too, could bare your failings if I would,  
And gloat upon the weakness of the strong :  
You were too human to be wholly good,  
Too wholly human never to go wrong.

But when I salve the flotsam memory brings,  
Your words and acts that I remember best  
Are little, gracious, friendly, fragrant things—  
And, these remembering, I forget the rest.

The section entitled 'The Anzac Pilgrim's Progress' is a striking and very successful attempt to interpret the Anzac attitude of mind during the war, and to picture the Anzac soldier as he was, in the Anzac's own words. But, the subject being what it is, I do not propose to write of this section here, and pass on to my last quotation, which is the Prelude to 'The Divine Tragedy' :

Lord Christ was walking lonely,  
For no one went His way ;  
And He came to London City  
All on a Christmas Day.

He passed by stately mansions,  
He paused in squalid roads :  
'Where,' He said, 'are My people  
Who bear each other's loads ?'

He passed a jail where sinners  
In warping durance live :  
'Does no one pray,' He marvelled,  
'Forgive us as we forgive ?'

He saw some soldiers learning  
The art to fight and kill ;  
Yet Christmas bells were chiming,  
'Peace—peace, and all goodwill !'

He passed a bishop's palace ;  
A coach was at the door ;  
And He thought, 'But My disciples  
Were humble folk and poor.'

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He passed a high cathedral—  
A priest in vestments fine  
Preached of God's power and mercy,  
His common love divine.

But when He left that service  
Of ordered pomp and pride,  
And came to a filthy hovel  
Wherein men lived and died,

'Still for their price,' He sorrowed,  
'The sons of Judas sin,  
Forgetting the door too narrow  
For the rich to enter in ;

'And in their costly churches  
I am, to give them balm,  
But a Painting on a window,  
A Name in prayer and psalm :

'In One so little lordly  
No equal friend they see :  
My servant hath his palace ;  
There is no place for Me.'

But under a glooming archway,  
That roofed them from the snow,  
Three homeless rogues were cloistered  
Beside a charcoal glow.

They saw His face and hailed Him :  
'Though we have naught to spare,  
Since you are poor as we are,  
Come, sit, and eat your share.'

He blessed their bread and brake it,  
And 'neath His spell benign  
Their scraps were sweet and plenty,  
Their water seemed as wine.

So, while His temples thundered  
With chanted praise and prayer,  
Christ sat among the outcasts,  
And made His Christmas there.

The poem to which this is the prelude is the narrative of the  
imagined return to earth of our Lord in the present day, and



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is conceived and expressed with power, beauty, and great reverence. I am not sure that a poet is well advised in directly introducing the figure of our Lord into a narrative poem, and in recording His supposed words ; but that ' The Divine Tragedy ' has a profound message for to-day is not to be denied. We see the Saviour at the carpenter's bench ; we hear the

sound of swift saw, snarling through the grain,  
Whirl of the lathe, and whistle of the plane.

We see Him distrusted and opposed by the high priests and Sadducees of to-day, but most of all the poem administers stern rebuke to the cowardice and time-servingness of too many of us who profess and call ourselves Christians.

Before a dingy church beside the road,  
Near by the alley wherein He abode,  
An iron railing from the pavement barred  
The strip of waste churchyard,  
And rising from the weeds, securely railed,  
A painted Christ upon a cross was nailed ;  
And as the Man stood hemmed by listening folk,  
Indifferent to that Calvary, and spoke,  
A curate from the sanctuary, passing by,  
Pushed through the throng to chide Him, asking why  
He let the ignorant cheat themselves in vain  
With fancies it were sin to entertain  
That He was Christ. The Man said, ' Some there be  
Cannot believe in what they cannot see,  
And some who can to doubtful shadows cleave  
But cannot in the thing they see believe.  
That is your Christ.' He pointed to the tense  
And tragic figure posed behind the fence :  
' Is He not risen, that ye still emboss  
And show your Saviour dead upon His cross ? '

The aim of the poem is to show that, were our Lord to appear again on earth, His reception would be as of old. We are to-day as spiritually unready to receive Him, as unwilling to obey His behests, as were the Jews in Palestine more than two thousand years ago. In a word, we do not want Christ here in our midst. His coming, and our being tested by having

to make choice whether to regard or disregard His commands, would be—the words I am about to use may sound flippant in such sacred association, but I must use them—‘too inconvenient.’

His image? Yes. Himself? No. Could any more terrible rebuke to our lukewarmness as Christians be administered than in the closing words of ‘The Divine Tragedy’?—

We want no living Christ, whose truth intense  
Pretends to no belief in our pretence,  
And, flashing on all folly and deceit,  
Would blast our world to ashes at His feet.  
Since if He came, a Presence to be seen,  
We could not hide our hearts from His serene  
Regard, and play with Him and His decree,  
We do but ask to see  
No more of Him below than is displayed  
In the dead figure our own hands have made  
To lull our fears, and comfort us in loss—  
The wooden Christ upon a wooden cross!

COULSON KERNAHAN.

### EXCAVATIONS AT UR

IN *Ur of the Chaldees* (Ernest Benn, 7s. 6d.) Mr. Leonard Woolley describes the seven years of excavation by which the Anglo-American expedition has brought to light treasures rivalling those of Mycenae and Tutankhamen. In *The Sumerians*, Mr. Woolley told much of the race now rescued from oblivion; his new volume is the record of the expedition. Evidence was found of a real deluge, to which the Sumerian and the Hebrew stories alike go back. It was probably confined to the lower valley of the Tigris and Euphrates, for whose inhabitants that was the whole world. The royal tombs date from 3500 B.C., when Egypt was still barbarous. Ur then had artists and craftsmen who possessed knowledge of metals and skill in using them; its merchants carried on a far-flung trade and kept their accounts in writing; the army was well organized and victorious; agriculture prospered, and great wealth gave scope for luxury. A long-buried civilization has come to light again, and Mr. Woolley brings out its wonders and its significance with the aid of a very fine set of illustrations showing the gold vessels, the head-dresses, the ornaments, the mosaic standards and friezes, and many other objects discovered. It is a popular account of a romantic set of discoveries which link the old world to the new.

## GONE-UNDER WHITES

**I**N a most interesting article on 'Relapsed Man,' Mr. C. J. Cornish once gave several instances of what he called 'wolf-children'—that is, children who had been stolen by wolves in their infancy to feed their own young, but who had survived and been brought up by the mother wolf with her own offspring. Such cases are not very uncommon in countries where wolves abound, and Mr. Cornish gives particulars of several of these. He states that the children found in such circumstances are always boys, girls never seeming to survive, and that when caught the boys are found to be running on all-fours, 'in a shambling manner,' upon their elbows and knees; they lap their drink like wolves, fear their own species, cannot speak or make any sound but a cry (probably imitated from their companions), and that when captured they cannot be tamed, and invariably die within a few weeks at most. Mr. Kipling's 'Mowgli' was presumably taken from one such case.

While most of these have occurred in India, Mr. Cornish tells of one in quite another part of the world. This was 'the wild boy of Pindus,' well known to the shepherds of those parts, who provided the poor creature with butter-milk each evening, which the boy came to drink, disappearing afterwards into the hills, but never allowing any human being to approach him; while, in another case, the wild boy having been captured, he was fastened to a post near a village, but remained wild to the last and never spoke. Young wolves were seen to come out of the forest and play with their tied companion in the moonlight; but in this case also the wild boy proved incapable of being tamed, and died within a few weeks. Mr. Cornish therefore infers that in all these instances it may be fairly argued that the degradation 'of Relapsed Man so far transcends all known

instances of man in his lowest natural state as merely to be an example of *corruptio optimi pessima*. But in any case we may infer, from the instances which we have quoted, that Relapsed Man walks and runs well and by preference on all-fours, cannot speak, lives on raw food, fears his own species, drinks by suction, and, what is perhaps best of all, never lives to maturity; for all the captures recorded have been those of boys, not of men.'

Personally I have never met any such instances of degradation as these, but, in the course of many wanderings in strange places, I have come to see that, once man embarks upon a downward course, there is no limit to the depths to which he will descend. For instance, when working in the neighbourhood of the London Docks for three years since the war, I found many human beings far lower than any savage race in their customs and habits, knowing no law, human or divine, nor regarding any such if there was any possibility of disregarding it. Indeed, I have lived amongst the most primitive of the human races, such as the Bushmen of the African deserts and the Aborigines of Australia in their natural state, as well as among the cannibals of the Pacific Islands; but in none of these cases have I met human beings of so utterly degraded a type as amongst the mud which settles at the bottom of civilization.

Now and then, amongst the poor flotsam of the London Docks, a pitiful case would come to light of some man who had sunk from circumstances far above his present situation; and in a few instances they did not seem to have deserved their hard lot, for among the jail-birds who chiefly composed our crowd, and those who, if not jail-birds themselves, richly deserved to be, were men who had descended many rungs in the social scale.

One evening, when working in the canteen at the London Docks, my assistant came to tell me that a young man had come in, but there was literally not a seat of any sort for him, and added that 'he seemed quite different from the

rest.' I guessed what this meant, and accordingly I sent for him into a small room where the public were not admitted as a rule, and asked him if he wanted to read. I saw at a glance that he had once occupied a very different position from his present one; he replied that he only wanted some quiet spot to read in. After this we had a short conversation, and I was just leaving the room when, in stooping down, a little book fell from his inner pocket, and I saw it was a much-read copy of Kipling's *Twenty Poems*. I picked it up and handed it back, remarking that I too loved it, and knew pretty well every poem in it by heart. As I was turning over the pages without thinking before giving it back, I noticed some writing on the fly-leaf in a woman's hand. Suddenly he said abruptly, 'My mother gave me that book; you can see what she wrote in it; I always carry it about with me,' and I saw she had written several lines from the poem 'Mother o' Mine.' Again I turned to go, when he added, 'If you will stop a little I shall be glad. I am sick of my own company and those others.' I knew what he meant.

After a little more conversation he said suddenly, 'I told you, when I came in, that my name was Webbe. That is untrue; it is ——,' giving the name of a well-known family. He added, 'I think some happy accident made me come in here to-night. I did not know any one here, but your name is familiar to me; I believe I knew some relation of yours in bygone days.' This proved to be correct, and gradually I learned his story. It appeared he had got into some serious scrape some years before, and had left England, and, while in a mining-camp in Australia, he had met a 'Bush-brother'—a young priest who was a near relation of my own—and this man had helped him in many ways. He had also advised poor Webbe to return to England and, under an assumed name, to take out an engineer's certificate, after which good work would be assured to him in one of the new countries where questions are not asked as to one's antecedents.



'But could you not return to your mother?' I asked. 'From what she wrote in your book, I feel sure you would receive a welcome. Now I suppose she does not know you are in England.'

'That is quite impossible,' he said quickly. 'I can never go home. I should only disgrace the rest of them. Certain things cannot be forgiven, and I will trust you never to reveal that you have seen me, or even that I am alive.'

I promised this, and we went our ways; but he came several times, though we never spoke of the past again. At last one day he came to say 'Good-bye'; he had 'passed all right,' as he said, and was going abroad—never mind where. I did not press him to tell, but merely remarked that, if ever he wanted a friend, if he wrote to me I would do all I could for him. He thanked me, and at the last moment he turned and said suddenly, 'When—if ever—I make good I will let you know.'

'And I am sure you can—and will,' I said heartily, and he went out into the darkness.

About two years later, after an absence of some months, I went back to the canteen. The usual crowd came and went, from all parts of the world and of numerous nationalities, but nothing special occurred until one evening, when a sailor called and asked to see the head of the canteen, and was shown in. As there are several canteens in the neighbourhood, I did not know which he wanted.

'I have a message for you,' he said at once. 'Is it you who have two Northern dogs?'

I answered that it was.

The next thing he did was to take out a worn-looking photograph showing a group of men in the dress of the extreme north such as we see in the pictures of Arctic explorers. He asked me if I recognized any of the figures.

I looked closely, and then, in spite of the strange dress

which hid much of the face, I recognized the eyes of my poor friend Webbe.

'I think I know this man,' I said. 'Is his name Webbe?'

'That was what he called himself,' he answered. 'But I doubt if it was his real name.'

He then told me of a terrible gale which raged off the coast of Labrador, how the little vessel in which he was sailing was in sore peril, with heavy seas washing over her decks and the wind blowing so that it was difficult to make oneself heard.

'There was an engineer on board,' he said; 'a queer chap who never mixed much with the rest. I fancy he had known better days, because we always thought he had been a toff. As I was walking upon the deck that awful night he came up and said, "If you get through this night and I don't, will you do an errand for me when you get back to the Old Country?" I said I would, and he gave me this photograph, and asked me to make my way to the London Docks and try and find a canteen which I should recognize because there are two white dogs there. I was to ask for the manager and give a message.' And that message was that he had thought of me at the last, and of what I had said, and to be sure and say 'he had made good at the end.' A few minutes later he was swept from the deck and flung under the screw, nor was it possible even to attempt a rescue in such a gale. Indeed, the speaker and about half the crew were all that survived that awful night. Yet, in all the turmoil of his passing, my poor friend had given one thought at least to a stranger who had done a little towards helping him to look up, and I firmly believe he had earned his redemption.

Another case of a gone-under white came under my notice while wandering in a thick part of the bush-veldt towards the north of the Transvaal. I had lost my way in that

endless scrub of mimosa-bushes when I suddenly walked into a little clearing and saw a ruinous hut such as the Kaffirs use, but worse than most. Besides, what struck me as odd was its loneliness, as the Kaffirs usually erect their huts close to each other ; not liking solitude in those vast empty spaces. This hut was the only one I had seen for some miles, and was composed of a few sticks, grass roof with a few rags here and there, one small sheet of iron with holes in it, probably thrown away by some white as useless, and outside the hut were three tins such as biscuits are sold in, much battered and rusted, with sticks in each to stir food with. As I wanted an interior of a Kaffir hut, I thought this was a good opportunity of snapping it, and came close, intending to put my camera up close to the doorway—which means the hole the occupant got in and out by. Just as I was about to pull the catch I heard a voice.

‘ Can I do anything for you ? ’ it said.

I was so startled that I almost let my camera fall. But it turned out that there was no cause to be startled. It was a case only too common in that part of the world. These men—often the sons of good families—go out in search of wealth and adventure, and, failing to make good, they drift farther and farther from the haunts of white men. Gradually they become ‘ white Kaffirs,’ until even these despise them. One sees many such on the borders of the Karoo and in the north of the Transvaal, and many other such spots. First there is the horse, tent, and rifle ; then the horse goes, and only the tent and rifle remain. Presently the tent is in shreds and a hut is erected such as the one I saw, and finally the poor human derelict ‘ goes out ’ altogether. In the case of the man I ran against, I found later that he was a member of a family I knew well, who, not having heard of or from him for years, has concluded that he has long been dead, and under the circumstances it is well not to enlighten them. Often, in cases of this sort, I have thought of Lord Crewe’s beautiful lines on a ‘ grain untimely sown ’ :

His horoscope had seemed so plainly drawn :  
School triumphs earned apace at work and play ;  
Friendships at will, then Love's delightful dawn,  
And mellowing day.

Hope fostering hope ; some service to the State,  
Benignant age, then the last tryst to keep,  
Where, in the yew-trees' shadow congregate,  
His fathers sleep.

It seems a sad ending to lives often so full of promise.

Sometimes one meets in remote places white men who may be said to have ' gone under ' from a civilized point of view but whose lives cannot be said to be failures from their own. After all, if one succeeds in living the life of one's choice, that should be enough. Once, in my wanderings in the Mozambique, I came across an old man so brown that I took him to be a Portuguese, with a skin so tightly drawn over his bones that he almost resembled a skeleton. It turned out that he was—or had been—an Englishman who had wandered into the wilds more than thirty years ago in search of sport and adventure. Finding the freedom of the life to his liking, he had remained out there, and was well known to the Portuguese authorities—by repute, at least. Every year he took out a game licence and shot one elephant, whose tusks he sold at the coast, and thereby procured enough to satisfy his needs for the coming year as well as pay for the next season's licence and the necessary cartridges, &c. As one is allowed to shoot enough game in the territory to obtain food, this was all he required, for he lived alone in a little hut he had built many years before in a clearing in the bush, and when I saw him he seemed quite content with his lot. By this time he had almost forgotten English, and spoke in a curious hesitating way, as that language is never used in his part, the few Europeans with whom he comes into contact being the Portuguese officials, of whom he sees very little. He would now be utterly unsuited to a life in a European country, and I firmly believe

that if he had his life to live over again he would choose his present lot.

In the same territories I met another white who had 'gone Kaffir,' but this did not answer half so well. Indeed, the poor degraded man was despised by both whites and natives, and, as he had a numerous family by his three native 'wives,' he was extremely anxious that they should be brought up as 'respectable Christians,' as he said—in other words, be regarded as Europeans; but this could, of course, never be the case. They were running about the native village when I saw them, looking very like the native children round them, though rather lighter in tint.

It is the matter of children which makes these mixed marriages so unsatisfactory. In wandering about the South Seas one comes across many traders and others who have married Kanaka women, and while the white husband remains in the islands all goes well as a rule, for the Kanakas make excellent wives in their own way; but, when the white husband wishes to return to his own people, the difficulty of the tea-coloured children becomes acute, for the native wife has brought them up as she was brought up herself, and they neither understand, nor can they adapt themselves to, white man's ways with success. Therefore, as a rule, these whites have to stay on their island, and gradually lose all connexion with their former lives.

Sometimes, however, the whites, with their native wives, 'make good' in their own way. Not only do the Clunies-Rosses rule as little kings of the Cocos Islands, like the Brookes of Sarawak, but on several other islands white men reign practically as rulers. One such instance is that of Palmerston Island, in the Cook Group. Here, many years ago, a mariner named Masters landed from a ship, and, having taken several 'wives' from among the natives of the neighbouring islands, he established himself here as in a little kingdom. When at last a new Administrator arrived, he found a nearly white race upon the island, the men



clothed in native sacking woven from bark, most of them with wives of their own choosing from the rest of the Cook Group. Here the Masters family still live and reign, some of their members holding official positions in the group, which is visited by a ship only once a year, but quite contented with their lot.

Cases such as these show men who have voluntarily left the beaten track and gone out into the wilderness to live their own lives, nor can they be counted failures—from their own point of view at least; but the bush in all the new countries contains many lonely graves of white men whose very names are unknown, who went out, in many cases, for the sake of finding adventure and fortune, and who found instead a nameless grave.

On the sand-drift—on the veldt-side—in the fern-scrub we lay.

Yet it may be that many of them rest better so than they might have done if they had remained to live well-ordered lives in the old countries, and been laid to rest at last in some crowded cemetery in the lands of the white men.

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W. L. PUXLEY.

MR. W. F. P. BURTON has written an impressive story of a ferocious Congo slave-trader who became a noble Christian and a powerful evangelist among the native tribes. His book, *When God Changes a Man* (Victory Press, 3s.), makes the horrible cruelty of the slave caravans stand out luridly. Sometimes a woman became a mother on the march. Her new-born babe would be thrown into the jungle, the mother roped up in the caravan again, and all moved on as if nothing had happened. Kisoka was engaged in this horrible trade, and married three of his slaves. One of them was a Christian, and, though this led him to give her a terrible thrashing, she was as careful as ever for her master. That resulted in his becoming a Christian. His name was changed to Shalumbo, and he soon proved himself a born leader. 'He had a unique way of preaching, and constantly took the natives off their guard by some quaint and original action.' People flocked to hear him, and the native wizards were no match for him. Lives were completely changed by the gospel. His home was always open to inquirers, and he and his wife taught the converts that their village must do credit to their profession. The houses were kept in good repair, the crops were better, the whole character of the place was transformed.

## THE UNIVERSITY OF LONDON, 1828-1928

**I**T is easier to ask the question, What is London University? than to answer it. For many of us the University is the severe foster-mother who sketched out the syllabus of our labours, set the examination papers, accepted our fees, and gave us certificates of graduation. The soul of this great examining body was located, presumably, somewhere in South Kensington (if a soul can be located anywhere), but the body sprawled not only all over London, but over all the Empire. From Victoria in British Columbia to Dar-es-Salaam in Tanganyika its operations may extend. For more than sixty years this was the only University of London, and its degrees were external, its students were external, and they formed a corporation only as their names were enrolled on the pass lists of the examining body. The University in this sense came into existence by a Government charter dated November 28, 1836. By an Act of Parliament of 1898 a University for internal students, receiving the internal degree, was set up side by side with the old examining body, and since 1900 University College in Gower Street and King's College in the Strand, with other constituent schools, have formed not a resident University, but the 'internal side' of London University. By the University of London Act, 1926, a new attempt has been made to simplify and strengthen the constitution of this astonishing organization and to bring it nearer to unity. There is a sense, therefore, in which the year 1936 is the centenary year of the University, but University College and King's College came into existence some years earlier, and have already published their centenary histories. The former was opened to the public for educational purposes in October 1828, and the latter on October 8, 1831. Since the Gower Street school opened with the ambitious name of the University of London, and retained it until it was

incorporated as University College in 1886, perhaps 1928 is the year in which the centenary should rightly have been celebrated.

The years that followed the Battle of Waterloo are of great interest to us to-day, for they bear many resemblances to these years of recovery from the exhaustion and the dangers of the Great War. It is astonishing how many economic, financial, political, and religious parallels we can find between the England of 1918-30 and the England of 1815-28. In spite of bad trade, financial stringency, political and social unrest, 1815-28 were years of high hopes, of new beginnings, and great enterprises. The last remains of the feudal order were about to be removed, and the long reign of squire and parson was coming to an end. The combination of Benthamite Utilitarianism and Dissenting Radicalism which was soon to blend into Victorian Liberalism was strengthened by a growing middle class in need of education. To the Dissenters the old Universities were closed, and to the Utilitarians they seemed fettered by tradition and conservatism. A new University was needed, and it is to the credit of Thomas Campbell, the poet, that he was the first to suggest that London should follow the example of Berlin and Bonn in establishing a new University. He gained the support of Lord Brougham and the Whigs, and even some of the Clapham Evangelicals came to help the movement. So, with a great flourish of trumpets, the University of London came into existence. It was met, however, with a storm of ridicule and abuse. The Tories in general and the leaders of the Established Church in particular were alarmed. The mixed character of the council in the new college made it impossible to find any unity of belief in matters of religion; Secularists, Unitarians, Dissenters, Evangelicals formed an incongruous mixture. The only way of peace was found to be the exclusion of all religious teaching, and even philosophy created its difficulties from time to time. Opponents denied that there

could be any true education at all when religion, which is the basis of all thought and action, was excluded from the syllabus. So 'the godless institution in Gower Street' became a byword in certain circles. With other people the 'Cockney College' was a foolish imitation of Oxford and Cambridge, and an attempt to lift the mob out of the ignorance divinely appointed for it.

But let them not babble of Greek to the rabble,  
Nor teach the Mechanics their letters ;  
The labouring classes were born to be asses,  
And not to be aping their betters.

The reply of the Church of England to this new phenomenon was prompt and effective. The foundation stone of the University of London was laid in April 1827, and the meeting to launch the scheme for King's College was held at the Freemasons' Hall in Great Queen Street on June 21, 1828. It was not merely a reply to the Dissenters and Secularists, but a genuine attempt to meet new conditions of life, though it was undoubtedly helped onwards by a healthy spirit of rivalry. The inaugural meeting was held under most imposing auspices. The Duke of Wellington (then Prime Minister) was in the chair, and he was supported by three archbishops, seven bishops, and 'the principal nobility.' The name of the college was due to the patronage of His Gracious Majesty, King George IV. Subscriptions, in the form of £100 shares and donations, were called for, but fell far short of the £100,000 required. This was to prove an embarrassment to the college until it came under public control and received public grants at the end of the nineteenth century. University College was avowedly a joint stock company, but neither institution ever paid any dividends, and the shares were ultimately surrendered. The chapter headings in the respective centenary histories are eloquent of the difficulties of the way. Dr. Hearnshaw's, in his fascinating story of King's College, read as follows: The struggle with adversity, 1831-6 ; a period of expansion,

1836-43; peace and prosperity, 1843-53; controversy and decline, 1853-68; the turn of the century, 1868-83 (of which the second section is concerned with the problem of finance); the struggle for existence, 1883-97. Even here it must be admitted that the comparative prosperity of the college in the middle of the century was due to the success of the school for boys in the basement, rather than to the crowded class-rooms up above. When Dr. Wace retired from the principalship in 1897 there were no more than nine students in the faculty of science and eight in the faculty of arts. The numbers at University College never sank to so low a level, but there was a point very early in its career when it was threatened with bankruptcy. Sydney Smith understood that 'they have already seized on the air-pump, the exhausted receiver, and galvanic batteries; and that the bailiffs have been seen chasing the Professor of Modern History round the quadrangle.'

The critical years for Gower Street, which are called 'the struggle for existence' in Mr. Hale Bellot's admirable volume, were between 1840 and 1860. The next twenty years he calls 'the revival.' Some of the most distinguished British scholars—lawyers, doctors, and scientists of their time—have been professors and lecturers in these colleges, for the most part receiving woefully inadequate salaries. Again and again in the years of struggle they came to the rescue with their contributions and deductions from their pay. Although the lecture-rooms were rarely crowded until present times, yet we find a remarkably long list of famous names in the register of students. Some of them have left vivid impressions of the lectures for our edification, and we find that the men of outstanding genius were not always the popular or successful teachers. Much has been said recently of the expulsion of F. D. Maurice from the chair of theology at King's College, and the establishment of a Frederick Denison Maurice chair of theology may almost be regarded as an act of penance. Professor Hearnshaw has,



however, little sympathy for Maurice either as a teacher or as a controversialist, and seems to think the college was well rid of him. He is even more emphatic about the dismissal of Dr. Momerie, about forty years later. He may be right, but King's College won for itself a name for narrow-minded orthodoxy with the public, which it was not easy to live down. The lectures there were certainly under an austere régime than that of University College, and one admires the spirit of the great men who accepted such a discipline for such worthy ends. Perhaps the greatest lovers of truth are sublimely indifferent both to the conditions under which they labour and to the success of their efforts. Sheldon Ames (Professor of Jurisprudence at University College, a highly gifted teacher and a great scholar) is reputed to have declared that the interest of lecturing heightened as the numbers of a class diminished, and culminated when the audience was reduced to one. 'Then,' he said, 'when there's only one man left, I *know* I can make him think my thoughts.'

It is not the most celebrated lecturers who have contributed most to the success of these great institutions, though W. K. Clifford, Henry Morley, Croom Robertson, Sir William Jenner, and Augustus de Morgan, who counted for as much as most men at University College, were all distinguished in their different ways. On the other hand, Arthur Hugh Clough, Sir Edward Creasy (whose *Fifteen Decisive Battles of the World* was once so popular), Leonard Courtney, and W. S. Jevons seem to have made but little impression there. In some ways Henry Morley represents what was best in the Victorian educational activity. Winning his way by incredible industry, passing on his love of literature to an army of readers and students, a tireless evangelist of many good causes, he is the best kind of apology for education by lectures. One of his old students said of him, 'I think he was the kindest man I had ever known, and at the same time one of the most strong-willed and independent.

Enthusiasm is not nearly so rare an endowment as the power to excite it. He had both. You could not hear him lecture without feeling that the zeal of his subject had eaten him up, and you could not look round you without realizing that his classes were a preparation for life as well as for examinations. About most of the other professors I remember sharp divisions of opinion. I can hardly recall any of my fellow students who did not swear whole-heartedly by Morley. Outside the lecture-room his influence was as potent as inside it.' Morley had already spent eight years as an evening lecturer in English at King's College before he came to University College, but it was in his thirty years' service in the latter place that his best work was done.

At King's too, while names like those of Clerk-Maxwell and F. D. Maurice added lustre to the college, they did not add to the material prosperity of the place, and historians of the distinction of J. S. Brewer and S. R. Gardiner lectured to small groups of hearers. Here, however, the personality of the principal was a far greater influence than could be permitted in the republican atmosphere of Gower Street. Of the six nineteenth-century principals, William Otter, John Lonsdale, and Alfred Barry all became bishops, while Dr. Jelf retired to a canonry and Dr. Wace to the Deanery of Canterbury. Hugh James Rose, the Tractarian, was cut off by an early death from occupying that high place in the ecclesiastical hierarchy that his great qualities would have attained. In spite of the 'churchy' influences of the place, King's College was most enterprising in its attempts to develop education along modern lines. Science, pure and applied, in expensive engineering and medical schools, commanded the devotion of successive principals. Clerk-Maxwell is not the only famous name in physics, for instance; in that same department Wheatstone before him and Grylls Adams after him laboured for the few. Experiment after experiment was made to attract the unregarding. Evening classes and even the admission of women were

permitted. At last the tide began to turn, and to-day the two colleges have more than six thousand regular students between them.

The old quarrels and differences are now almost forgotten. The two colleges form the centre of the greatest collection of students in the world. They have become a real part of a national University system. They are well known to the public that enjoys their free popular lectures. They are an inspiration to every kind of London teacher. They are destined to play an increasingly important part in teaching the teachers of England. Our own Wesleyan training college is about to send its students to sit at the feet of the University professors. From our own past history we can sympathize both with the Strand ideals of religious education and the Gower Street love of liberty. The two main streams of English religious and political life have here met and blended. The new desire for education must be a hopeful sign for the future of our country. Surely these crowds of eager young men and women must be destined to serve mankind in general and their own country in particular in some high and worthy manner in the days that lie ahead of us! Old external students of London University must rejoice at the remembrance of that great company of patient, lonely workers who were helped along the arduous paths of knowledge by the old foster-mother who lured them onwards with her diplomas. They must rejoice still more at the growing multitude that gathers in the halls of London's schools and colleges and moves forward on the same pathway, inspired by friendly comradeship and led by those who have travelled that adventurous way before.

A. W. HARRISON.

## CANADA'S EXPERIENCE OF CHURCH UNION

**C**HURCH union is one of the great world movements of our time. In China several denominations have joined forces to form the Church of Christ in China. In South India, the United Church, after some years' experience of union, is contemplating a much more inclusive amalgamation, and is thereby focusing world attention upon itself. In Scotland the two great Presbyterian Churches have recently become one. In England the three Methodist Churches have lately agreed to unite. In South Africa, Australia, and the United States of America various schemes of union are under consideration. But the honour of pioneering in this movement towards Church union, at least in English-speaking countries, belongs to Canada.

On June 10, 1925, the Methodist, Presbyterian, and Congregational Churches of Canada, after twenty years of negotiation, joined to form the United Church of Canada. It was a great moment, for it marked the beginning of a new epoch. It was the first time since Pentecost that great Churches of differing historical background, of alien tradition, and of varying names and genius had taken such a step.

The occasion itself was as impressive as it was simple. In a mighty arena, the barrenness of whose grey walls was relieved only by two texts—'He shall have dominion from sea to sea,' and 'That they all may be one'—nearly ten thousand people joined in a celebration of Holy Communion, which sealed not only their communion with their Lord, but also their common union with one another. It was a great act of thanksgiving. Those present recalled with gratitude the long list of obstacles that had been overcome. They remembered that the three great Churches that were that day uniting were themselves the result of several previous acts of union. There had been splits in their history, but

all of them had been healed ; none, on the average, had lasted more than twenty years. Fully twenty-two separate groups had joined forces to form the Presbyterian Church, while the Methodist Church was the result of eight acts of union, and the Congregational Church of four. It was thus the climax of a great movement. They remembered that many difficulties had to be removed during the long years of negotiation ; there had been misunderstanding and unwillingness to give and take, a confusion of prejudices and principles, an intransigence of spirit on the part of some and a quick impatience on the part of others. There had been occasions when they reached a deadlock, and other times when it looked as if the whole union movement was going to be wrecked. They recalled, therefore, with special gratitude that, in spite of all the difficulties of the way, the Methodists had that day come into the union with absolute unanimity, the Congregationalists with the loss of only a few congregations, while the Presbyterians had brought two-thirds of their Churches and members with them. Nothing like it had ever been known before.

Canada has now had four years' experience of union. It was the writer's privilege to be present in June last at a great Conference of the United Church of Canada, held in Toronto, exactly four years to the very day and hour after the union was achieved. The four years were under review, and that by a people given to directness of thought and frankness of speech ; yet there was not a single syllable of regret ; rather there was unqualified enthusiasm and thankfulness. The union is appreciated alike by the man in the pulpit, the man in the pew, and the man in the street.

The United Church of Canada is not merely a superficial union of organization and machinery, but a real union of heart and mind. Churches that were previously Presbyterian have invited ministers who were previously Methodist or Congregational, and vice versa. Regular worshippers who previously walked past two or three churches in order to



reach their own particular Bethel now throw in their lot with the church that is nearest their own doors. They have ceased to think and act denominationally, because they have found their place in a broader religious setting and thus learnt a larger loyalty.

Although the period is so short, real progress has been made by the United Church. The membership has increased by 50,000 in the four years. The missionary contributions of the United Church are eighteen per cent. larger than the sum of the missionary contributions of the three denominations before union. One thousand new preaching-places have been opened in districts where there was no regular preaching of the gospel before, and 500 new Sunday Schools have been established. The frontiers of the Kingdom are being pushed forward; there is something doing in the United Church of Canada. They are not marking time, they are advancing.

The United Church is now strong enough to make real impact upon the life of the country. It is the largest Protestant Church in Canada, being half as large again as the Anglican Church. Every fourteenth man, woman, and child in Canada is a communicant member of the United Church, and every fifth is an adherent. Its very numbers give it a standing, quite apart from the fact that many of Canada's leading men are found in its ranks. The United Church is a force to be reckoned with.

Progress in union also has been made; 560 causes have amalgamated in the four years, with the happiest results. Over 500 Churches that were receiving grants in aid before 1925 have risen to be self-supporting. Thus, instead of having in some new township three Churches, each aided by denominational funds, each struggling for existence, each so cumbered with the task of keeping going as to have no energy left for aggressive work, and all of them together presenting a rather pitiful spectacle of Christian ineffectiveness, there is now one strong, self-supporting Church, eager

to press forward, and able to make some impression on the life of the district. The sum of £8,000 a year has been saved in salaries alone by uniting the head-quarters staff of the three denominations. These and similar economies have liberated thousands of dollars for new work elsewhere, and they have set free scores of men who were tied to small, cramping tasks to undertake big enterprises worthy of their manhood.

The outstanding characteristic of the United Church to-day is its spirit of hopefulness, and even confidence. So far from being appalled by the terrific task that faces them in their own vast land, they are advancing eagerly to the enterprise. There is expectancy in the air and something of the assurance of youth. Five years ago these same Churches were fighting hard to maintain their own separate witness, each denomination's energy being absorbed in keeping its own work going. The task was hard, and even drab. But now, through eliminating the wastage of spiritual energy that overlapping causes, and through the economies effected by the co-ordination of machinery, power has been generated for new tasks. The Union has given the Churches of Canada a new lease of life. Hesitancy has given place to confidence, and big, bold enterprises are the order of the day.

Previously the needs of the thousands who are pressing out into the prairie provinces were regarded as a problem; to-day they are looked upon as an opportunity. Young ordained men, financed by United Church funds, are following the migrants, trekking where they trek, settling where they settle, and then erecting churches in the growing camps and townships. In the summer vacations theological students visit the lumber-camps and prairie homesteads, searching out the lonely settlers and making some kind of religious provision for people too remote and scattered to be reached save by these 'circuit-riders' of this new day. Where this work was carried on at all before 1925 it was apt to be spasmodic and planless; to-day there is about it the air of a

great, ordered campaign. The amenities of the Christian faith are being put at the disposal of tens of thousands who were quite unreached before.

Not less significant is the provision which the United Church now feels itself able to make for settlers of non-Anglo-Saxon birth. Canada is literally one of the most cosmopolitan countries in the world. Sixty-five languages are spoken there to-day. Every week 1,000 immigrants land upon her shores, and many of these are not of British stock. Those that come from North European countries quickly settle down in town or country, and are soon at home in the land of their adoption. From the first they speak English, adopt English ways, and send their children to an English-speaking school. They present no problem, and in a generation they are real Canadians. But those who come from South, Central, and Eastern Europe tend to come in shiploads at a time. They enter the country together, they migrate together, they settle together; they speak their own tongue, maintain their own customs, preserve as far as possible their own culture, and demand their own schools. They form a 'little Ukania,' or a 'little Greece,' or a 'little Italy.' They are like an alien substance encysted in the human frame. They remain foreigners, and do not become Canadians in spirit and culture for two, three, or even four generations.

In the days before union these people presented a problem which none of the Churches felt themselves able to tackle, but since 1925 the United Church has set its hand definitely to the task. In some of the large cities a down-town church has been set aside for this work. Ministers with linguistic abilities have been put in charge, and on Sunday mornings there will be simultaneous services in various rooms of the Church in four or five different languages, on Sunday afternoons Sunday School in as many tongues, while on Sunday evenings there will be united services in English for all nationalities. These 'All Nations Churches,' as they are

called, are making a real contribution to the solution of a very pressing problem, and they are a definite fruit of union.

Union has also given to the uniting Churches a richer religious heritage. Wesley no longer belongs exclusively to the Methodists, or Knox exclusively to the Presbyterians, or Cromwell and Livingstone exclusively to the Congregationalists. They all belong to all. Former Methodists glory in the intellectual vigour of Calvin, former Presbyterians in the sturdy independence of the Pilgrim Fathers, and former Congregationalists in the evangelistic zeal of the Wesleys. The lesser loyalties have not been lost: they have enlarged. What has been lost is not the loyalty, but its limitations. The former Methodist is no less a Methodist under union; he is a Methodist plus something else. The former Presbyterian has not lost any of the permanent values of his Presbyterianism; rather he has gained something from his new fellow members. The former Congregationalist has abated nothing of his passion for spiritual freedom and religious democracy; on the contrary, he has added something, namely a new pastoral passion and a new sense of denominational order. In each case they have not been emasculated, but enriched. There has been not a subtraction, but an addition. This may be seen in the steps leading to the settlement of a minister. The Church calls or invites a minister to undertake the pastorate (the Congregational element), but the call must be sustained by the presbytery or local synod (the Presbyterian element); and it must further be sanctioned by the denominational Stationing Committee (the Methodist element). This is further proved by the fact that the United Church maintains fraternal relations with both Methodist, Presbyterian, and Congregational bodies in other lands. It sends delegates, for example, to the International Congregational Council, but it also sends delegates to the Ecumenical Methodist Conference, and to the Presbyterian Assembly.

But not only has the union given to the uniting Churches a richer heritage, it has also evoked a larger sense of world-responsibility, for the union of the three Churches has meant also the union of the three Missionary Societies. Before 1925 the mission field of each of the three denominations was somewhat narrow; each therefore lacked something of a world-vision and a sense of world-work. One of the uniting Churches, for example, had work in only two foreign areas, which fact tended to restrict the missionary outlook of its members. But the areas for which the Missionary Society of the United Church is now responsible range from Trinidad to Japan, from Manchuria to the Gold Coast; indeed, the sun never sets on the eight mission fields of the United Church. Counting missionaries' wives, this Church has 670 missionaries in the field, or one for every 1,000 members at its home base. It is interesting to note that ninety-five per cent. of the missionaries of the three societies came into the union. Thus the United Church to-day has not only the call of its own rolling prairies and vast distances, but also of a far-flung front in the foreign field as well. Anything like parochial-mindedness ought to be impossible for this branch at least of the Church of Christ.

It is noteworthy that there is a growing conviction among Christian folk in Canada that the United Church has yet greater victories to win in the field of union. It is hoped that it will be not only a United but also a Uniting Church. Already there have been preliminary conversations with leading representatives of other Churches. It is believed by many that the Continuing Presbyterians (that one-third that remained outside the union) will be within a generation inside the United Church; at any rate, it is significant that no split in Canadian Church history has remained unhealed longer than a generation. In 1923 the Anglicans initiated conversations with the Presbyterians with a view to union, but, on finding the Presbyterians were engaged at that time in discussing the subject with the Methodists and



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Congregationalists, they said, 'We will wait till your union is achieved, and then we will resume negotiations.'

In the past four years the United Church of Canada has made history, given new spiritual vitality to the united Churches, and thrust forward their frontiers. Before long it may do even greater things, for there is expectancy in the air, and the future is big with promise.

A. M. CHIRGWIN.

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**Canadian Journal of Religious Thought** (July—August).—Professor Ernest F. Scott, of Union Seminary, New York, answers the question, 'Is Christianity Democratic?' by saying that, while our religion is not democratic, it 'makes for brotherhood, but not in the sense that it puts all men on the same level.' Professor J. Hugh Michael gives, in six well-informed and well-written pages, the best short account we have seen yet of 'Methodist Union in Great Britain,' its meaning, history, and prospects. The Rev. D. MacGillivray, secretary of the Christian Literature Society for China, contributes a paper on 'Christianity in Chinese Environment.' Dr. John Baillie's account of 'Three Days in Bed' will shame many students whose efforts are not 'cribbed, cabined, and confined' by sheets and blankets! Other articles are on 'Hosea's Interpretation of the Story of Jacob,' on 'Total Depravity,' and on 'The Church and Immigration.' Current books and periodicals receive due attention, and the magazine is well printed and pleasant to read.—(September—October).—The first editorial is a warning against devising 'attractive baits in order to lure the idle and the curious into the church services.' 'The Historic Jesus' lays stress on the fact that 'first-century Judaism, which had such cause to dislike Christianity and which vehemently slandered Jesus, never took to denying Him.' 'Barth and Barthianism,' by Dr. Ritchie, Dean of the United Church College in Montreal, says Barth found his message as a preacher. He lays the supreme emphasis on the transcendence and sovereignty of God. His method is dialectic and elusive, but he gets back to an old Protestant position in his conception of sin and grace. The Church's gaze must be held, not merely by a crucified Jesus, but by a risen and triumphant Lord.

## LORD LANSDOWNE

*Lord Lansdowne. A Biography.* By LORD NEWTON, P.C.  
(Macmillan & Co. 1929.)

**L**ORD LANSDOWNE gave his country more than fifty years of distinguished service as Governor-General of Canada, Viceroy of India, and then at the War Office and the Foreign Office. His biographer is to be thanked for limiting the Life to one volume which gives an intimate view of two great divisions of the Empire and of the inner working of two departments of world-wide importance.

The future marquess was born on January 14, 1845. On his father's side he could trace his descent to ancestors who migrated to Ireland in the twelfth century. The 21st Lord Kerry married the heiress of Sir William Petty, the author of the *Down Survey of Ireland* and inventor of the science of statistics. Her grandson, Lord Shelburne, said that, though she was 'a very ugly woman,' she 'brought into the family whatever degree of sense may have appeared in it, and whatever wealth is likely to remain in it.' Lord Lansdowne's mother was a Scotch heiress, daughter of General Count de Flahault, the trusted aide-de-camp of Napoleon I. It is probable that he was the son of Talleyrand, Bishop of Autun, whose relations with his mother were notorious. On her mother's side, Emily de Flahault was Scotch, and brought two Scotch estates into the family.

At his private school at Woodcote, Clanmaurice began those weekly letters to his mother which ran on from 1855 to 1895. At Eton his tutor described him as 'talented, without imagination.' His conduct was exemplary save on one occasion, when 'too much champagne and lobster salad on Election Saturday' brought on him a severe punishment.

He got into the 'Boats,' which so interfered with study

that his Eton master advised his father to put him under the charge of the Rev. Lewis Campbell and prepare him for Balliol—rather than Christ Church—which would confirm the habit of treating work lightly and making pleasure his main object. When he went to Oxford, Jowett wrote to his father in January 1864 : ‘ He has a great deal of ability and promise. There are very few undergraduates to whose career I look forward with as much confidence as to his.’ A year later he speaks of his very good abilities and excellent taste. ‘ I have rarely known any one quicker at apprehending a new or difficult subject. He sees the point of a thing in a moment. Also I find him a most amiable companion.’ This wise critic saw that the youth was ‘ wanting in interest in political and general subjects, and this indolence and shyness of mind prevents his doing justice to his abilities, which are really excellent. I want to see him acquire more force and activity such as may enable him to take a distinguished part in life.’

His father’s death in 1866 made the youth of twenty-one the inheritor of a great title and historic possessions. Jowett felt, as he looked at the Lansdowne mansion in London, that its owner could not do a wiser or a better thing than to continue his quiet reading at Oxford. ‘ Wealth and rank are means, not ends, and may be the greatest evil or the greatest good as they are used.’ The young aristocrat had more than the ordinary share of *joie de vivre*, and acquitted himself with credit in a town-and-gown fight. It was said that he had a choice collection of door-knockers and plates wrenched off various houses. He read steadily, and narrowly missed his First Class, a result which Jowett ascribed to a certain lack of interest and too early experience of the cares of the world.

He was now free to gain closer knowledge of his estates and to attend to field sports, in which he excelled. He was an excellent horseman, a good shot, and a keen fisherman. At Compiègne, as the guest of Napoleon III, he met the Prince of Wales. They went to a stag hunt, where a tremendous

stag tried to leap over the Prince, and sent him and his horse flying into the heather. 'He got up at once, however, and, beyond looking a little staggered and feeling somewhat stiff, appeared none the worse, but I confess to having been considerably alarmed at seeing the audacious somersault which my future sovereign performed.'

Political life began in 1870, when Gladstone made him a Junior Lord of the Treasury. He had to guide Lowe's Coinage Bill through the House of Lords, and, when Lord Kinnaird worried him with questions, Earl Granville got the requisite information from the Mint official who was waiting at the Bar, and whispered it to Lansdowne before Kinnaird had done speaking. He was thus able to give the right answer without any appearance of communication with a 'crammer.'

He was still a boy, as his share in a raid on the Dean of Christ Church's garden after a too convivial dinner proved. In 1869, however, he gave hostages to fortune by his happy marriage to Lady Maud Hamilton, youngest daughter of the Duke of Abercorn. Meanwhile, he was proving his political capacity, and in 1872 was made Under-Secretary of State for War, though he confessed his complete ignorance of War Office matters. In 1880 he became Under-Secretary for India, but strong disapproval of the Irish Compensation for Disturbance Bill led to his resignation two months later. His explanation of his resignation was a striking Parliamentary success. Lord Beaconsfield told the Queen that he 'exhibited qualities which marked him out as one who in due season might be rightly honoured by your Majesty's highest confidence.' He was gradually drawing towards the Conservative Party, but in 1883 Mr. Gladstone offered him the position of Governor-General of Canada. He arrived in Quebec in October with his wife and four children. In his French address he spoke with all the gesticulation and vivacity of a born Frenchman. His calm and restrained English style was always in marked contrast to his oratorical

fervour when speaking in French. Social functions and political business now filled his days, but he often enjoyed fishing in the Cascapedia River, one of the finest salmon-fishing rivers in the world. In two hours Lord Lansdowne once caught four, which averaged more than 34 lb. He showed much firmness in dealing with the second rebellion of Louis Riel, who was hanged in November 1885. The account of his viceregal tour to British Columbia gives a vivid picture of days when Winnipeg had only 20,000 inhabitants. His popularity increased when Mr. O'Brien sought to discredit him as an oppressor of the Irish. At Toronto, O'Brien barely escaped with his life, and wherever he went there was an extraordinary outburst of loyalty to the Crown. Lord Lansdowne's support led to the opening of the trans-continental Canadian Pacific Railway in advance of the stipulated date, and as intermediary between the Home Government and Canada and America in the fishing question his service was of the greatest value. He had identified himself with the life of Canada in its education, science, literature, art, and national sport, and, when Lord Salisbury offered him the Viceroyalty of India, every one regretted his departure.

His financial position was embarrassing. When he became marquess he had to face a debt of £300,000. The rental from his Irish estates afterwards fell from £23,000 to £500 a year; and Lord Rosebery's lease of Lansdowne House was coming to an end. He was only prevented from disposing of his London mansion through the strong opposition of his mother. He arrived at Bombay on December 3, 1888, and found 'unceasing amusement in looking out of the windows—scenery, trees, crops, people, animals, birds, all were new and interesting.' He felt almost as delighted as his youngest daughter when they found themselves suddenly alongside a troop of real wild monkeys promenading close to the line. The party travelled in great luxury in big roomy cars, with good beds and a full-sized bath. There was a dining-car



with a kitchen and a posse of black cooks who produced elaborate repasts. They had a great reception at Calcutta, and on Sunday, when Lord and Lady Lansdowne went to the Cathedral, they sat by themselves 'in full view of the congregation, whose devotions did not prevent their taking stock of us to their hearts' content.'

Lord Dufferin's firm and statesmanlike rule had done much to calm agitation and smooth the way for his successor, and life was full of interest. Government House at Simla, where the summer was spent, had many good features, and the views from it were magnificent. He wrote: 'Nothing could be more interesting or picturesque than the people here. The regular Punjabis are splendid fellows; handsome, manly, dignified, and most friendly. Then there are numbers of Thibetans, Ladakis, and hill people of all sorts; little, strong folk, with coarse Mongolian features, and some of them very wild in appearance. They are great carriers of burdens, and you meet them with loads which an English navvy would not think of picking up. Their women are very funny, with peg-top trousers and huge rings through their noses and ears; now and then you see a pretty one, but most of them look, and are, mere drudges.'

The business of State was carried on briskly at Simla. British relations with the Amir of Afghanistan caused grave anxiety. The cruelties practised on prisoners taken after an unsuccessful rebellion in Turkestan were appalling. 'Men were blown from guns, burnt alive after being smeared with petroleum, tied naked to posts during snowstorms and left to die of cold; others were starved to death or blinded, and tortures were inflicted indiscriminately upon women as well as men.' Lord Lansdowne sent a strong remonstrance against these brutalities, which somewhat restrained them, though the Amir never forgave the reproof.

The Viceroy paid official tours to the North-West Provinces, the Punjab and Rajput States, and entertained the Duke of Clarence, the Cesarewitch, and Prince George of

Greece. He had to deal with the troubles in the hill State of Manipur caused by the treacherous assassination of Mr. Quinton and some British officers. The action taken was attacked in Parliament, and Lord Lansdowne was aggrieved by the lukewarm defence made by Lord Cross, the Secretary for India. He got a little sport in April 1902, but did not think the game worth the candle. What impressed him most was the soda-water borne in green bottles by a small regiment of coolies, with lumps of ice carefully rolled up in blankets. Two of the officers drank a dozen and a half a day. The Viceroy was content with about half that amount, yet he felt like a *ballon captif*.

Lansdowne's last official tour was to Burma in 1893. He enjoyed the sports, saw the wonderful piling and unpling of teak logs by the elephants, and went incog. through the markets. 'I love a market, and these, for sights and smells, are wonderful.' He saw many quaint wares, but was most interested in the vendors. 'They all look jovial, and apparently do not care whether they do business or not. The women smoke huge cheroots or cigarettes, with a diameter bigger than a shilling. It is indescribably funny to see a pleasant-looking girl of eighteen sitting among her baskets with one of those torches in her mouth and a coffee-coloured baby tugging at the maternal bosom.' At Bhamo he met Kachin savages from the wild hills between Burma and China. The men were flat-faced, high cheek-boned, dirty-looking villains. 'Their women were the most unearthly creatures I ever saw, and their dance very original. But the most curious performance was that of a little Burmese missy of four years old who played a leading part in the Burmese ballet. She never moved a muscle of her grave little round face, and got through all the elaborate gestures and contortions (principally of the hands and arms), of which Burmese dancing is mostly composed, without a mistake. Nothing could have been more solemn, nothing more absolutely correct, than the *tenue* of this absurd little body,

who had, I suppose, drunk in the dancing with her mother's milk.'

He sailed from Calcutta in January 1894, and it is questionable whether any Viceroy was more generally regretted. On his return he made occasional speeches in the House of Lords on Indian and Irish questions. His mother died in the spring of 1895. That put him in possession of the two Scotch properties, and a large part of the Irish estates had been sold, so that he was now a rich man. He was made War Secretary in 1895, and had to deal with the situation caused when the Duke of Cambridge ceased to be Commander-in-Chief. The Soudan had to be reconquered, the Boer War carried on, and much military organization carried out by himself and Lord Wolseley. This enabled the country to meet the strain of the Boer War, and was afterwards carried much further by Lord Roberts. The whole credit for the organization and equipment of the Expeditionary Force must not be given to Lord Haldane. 'Lord Lansdowne was the first War Minister who organized the Army for a considerable war when none was in sight,' and the first to hazard his own future by insisting, even to the point of resignation, on expenditure to which many of his colleagues demurred.

In 1900 his tenure of the Foreign Office opened the most interesting phase of his life. Lord Newton considers his work under sections—the European Situation, 1900-1; The Anglo-Japanese Alliance; Persia; Anglo-German Relations; The Venezuelan Question; Anglo-Russian Relations; Anglo-French Relations; Tariff Reform; Russia. Lord Lansdowne will always be best remembered by the Anglo-Japanese Treaty and the Anglo-French *Entente*. He was exactly suited for the Foreign Office by training and diplomatic instinct. 'Perhaps the best tribute to his success during five critical years is that his policy was never seriously impugned, and that his successor followed implicitly in his footsteps.' No one ever excelled him in application or conscientious attention to details; no one was ever more

accessible to those who served under him, or inspired stronger confidence in the representatives of foreign countries.

In Opposition, he had a difficult part to play in the rejection of the People's Budget of 1909, and in the struggle over the Parliament Bill. Lord Newton finds it difficult, in looking back over an interval of eighteen years, 'to resist the melancholy conclusion that the humiliating defeat of the Unionist Party over the Parliament Bill was due more to the tactical error of rejecting the Budget Bill of 1909 than to any other cause.'

On August 2, 1914, a meeting was held at Lansdowne House, where it was decided to offer full support to the Government in the case of war. Mr. Bonar Law's letter was sent to the Prime Minister next morning assuring him that Lord Lansdowne and he, with all the colleagues whom they had been able to consult, felt that 'it would be fatal to the honour and security of the United Kingdom to hesitate in supporting France and Russia at the present juncture, and we offer our unhesitating support to the Government in any measures that they may consider necessary for that object.' He had his personal loss when his second son, to whom he was devotedly attached, was killed in France at the end of October. In November 1916 he drew up a memorandum in which he suggested that there should be a general stocktaking amongst the principal Allies as to their attitude to those who talked of peace. This was followed a year later by the letter which appeared in the *Daily Telegraph* on November 29, 1917. He wrote, 'We are not going to lose the war, but its prolongation will spell ruin for the civilized world, and an infinite addition to the load of human suffering which already weighs upon it.' He thought that stimulus would be given to the peace parleys in enemy countries if it was made clear that the Allies did not contemplate the destruction of Germany as a Great Power, or intend to exclude her from the great international commercial communities. The letter caused joy to many friends of peace, but it also led to

a flood of correspondence 'marked by a violence rare in English political life. In fact, the abuse could not have been stronger had the writer been an open traitor, like Casement, instead of one of the most respected and experienced statesmen in Europe.' Lord Lansdowne had been in communication with the editor of *The Times*, who saw the letter, and, after a day's reflection, strongly urged that it should be withheld, as it would suggest to the Allies, just assembled for the Paris Conference, a weakening in the strongest partner; would be utilized by the Germans as an acknowledgement of their new conquests in Italy, and their negotiations with the Bolsheviks. He felt also that it would discredit the writer himself. History will probably endorse that judgement. Lord Lansdowne's sense of duty, however, led him nevertheless to publish the letter. He did not regret the step, for he thought that it had done good both at home and abroad, though he told his daughter, the Duchess of Devonshire, 'If I had had more of the wisdom of the serpent, I should have added a good deal of padding as to my abhorrence of anything which could be called a German Peace.' The moment chosen for the letter was unpropitious, but Colonel House says it was certainly one of the contributing causes to the formulating of President Wilson's Fourteen Points.

During his last years, Lord Lansdowne was able to take part occasionally in Parliament, but his strength was failing, and on June 3, 1927, he died of an aneurism of the heart, at the age of eighty-two. Lord Newton says that in private as well as in public life he had a refined and unostentatious dignity which he never saw surpassed. Lord Ernest Hamilton felt that behind a courtly manner lay a heart warm with affection and an easy tolerance for short-comers. He was critical, but no man was slower to think evil of any. Lord Newton says, 'No one ever understood more fully the obligations of his class, or lived more closely to the ideals expressed in the family motto, *Virtute non Verbis*.'

JOHN TELFORD.



## Notes and Discussions

### SOME RECENT GERMAN WORK IN NEW TESTAMENT STUDIES

OUR first word must be a welcome to the new Nestle. For thirty years we have used the edition which the late Eberhard Nestle produced for the Württemberg Bible Society of Stuttgart in 1898, and since 1904 the fourth edition, issued by the B. & F.B.S., has also been in daily use. A year or two ago, Dr. Erwin Nestle, son of the first editor who died in 1913, brought out the entirely new thirteenth edition. The original edition was a resultant of the texts edited by Tischendorf, and by Westcott and Hort, with Weymouth's text as decisive when these two were not in agreement. In the fourth edition, Bernhard Weiss superseded Weymouth. The foot-notes gave the minority readings, also the readings found in the margin and appendices of Westcott and Hort. But there were two serious defects, from the standpoint of textual criticism. The three texts from which this resultant was formed were alike in the dominance allowed to the Sinaitic-Vatican type of text, with undue neglect of the 'Western' authorities; and the apparatus gave information only about modern editors' judgements, instead of referring to the ancient authorities themselves. It is the great merit of the new edition that it supplies the student with an excellent critical apparatus, which is made possible by an ingenious system of abbreviations, explained on the marker which is always at hand for reference. The outer margin is equipped with fuller references than of old, whilst the inner margin gives the old Greek chapter-divisions. At the beginning, the Canons of Eusebius and the explanatory letter to Carpianus are given, as well as Jerome's letter to Pope Damasus. The only complaint we have to make against this really wonderful edition of the Greek text of the New Testament is that the paper is not quite opaque enough. It costs about half a crown.

The event of the last twelve months has been the revival of that admirable periodical, *Theologische Rundschau*. The first editors, Bousset and Heitmüller, died in the early years after the war, but their journal came to an end in 1917. It is now in full vigour once more under the editorship of Bultmann and Hans von Soden, with a strong band of colleagues. Each yearly volume consists of six parts, and the annual subscription is 15s. In each of the first four parts a long and comprehensive article on some field of New Testament research has been given. Bultmann himself led off in the first number with a review of the history of Pauline interpretation. Naturally he gives most of his space to the work done since Schweitzer's famous survey in his book on Paul in 1911. He discovers in Wrede's

well-known book ideas which are an anticipation of Barth's position, for he insists on taking Paul's theology as theology, and also as his religion. Much attention is given to the work of Bousset, especially as developed in the chapter on Paul in *Kyrios Christos*. Bousset and his school laid great stress on Hellenistic mysticism and Gnosticism as the soil in which grew many of the determinative ideas in the Pauline system. Schweitzer recognized Paul's debt to syncretistic religion for his religious vocabulary of mysticism, but Bultmann refuses to accept that as an adequate acknowledgement of the debt. H. J. Holtzmann is discarded for separating Paul's doctrine and theory from his religion. Gunkel receives high praise for his pioneer work forty years ago in explaining the meaning of 'spirit' in Paul. Feine and von Dobschütz are dismissed rather summarily, but there is an interesting study of Schlatter, who seems to Bultmann to come in some ways near to Wrede's position, though he reaches it from a very different angle. He who would understand the trend of thought about Pauline studies in Germany will find this to be a most stimulating, if also irritating, essay.

The second number contains an intensely interesting review by Walter Bauer upon the Johannine Gospel and Epistles. This comes fittingly from the pen of the scholar whose revision of Holtzmann's commentary in 1908 is still considered by good judges to be one of the best we have on the Gospel, and who has, in his recent revision of his own commentary in Lietzmann's *Handbuch*, brought into notice so many Gnostic parallels to Johannine phraseology and thought. One has only to refer back to the articles on this subject by Bousset in the volume for 1905, and by A. Meyer in those for 1910 and 1912, to see how many new forms the Johannine problem has assumed in recent years. Bauer doubts the validity of attempts to determine sources by analysis of style. He writes with general approval of Windisch's contention that the evangelist wrote to supersede the Synoptic Gospels; but he would go further, and say that John wished to supersede all the Gospel tradition current in his time, while making use of non-synoptic material both in narrative and discourses. He rejects Lohmeyer's elaborate theory that the Gospel is dominated by the number seven, as also Bert's ingenious proposal to regard the narrative of the life of Jesus as only a symbolical representation of the natural life of the soul: marriage, birth, childhood, food and drink, sickness, death. Neither will he accept Bornhäuser's thesis that the Gospel was intended to be a missionary manifesto to Israel. Though distrusting Burney's linguistic argument, he agrees with him that the evangelist and his work belong to Syria, for Bauer himself finds evidence in the Gospel of the influence of that syncretistic Gnosticism which is believed to have been prevalent in the regions nearest to Palestine at this period. For this reason he attacks Büchsel, who rejects syncretistic influence because of the scanty fragments and late date of our Gnostic documents. He commends Goguel's *Introduction to the New Testament*, where it is suggested that the Gospel was written at Antioch by the Presbyter John, who used the Synoptic

Gospels and a number of other sources, but was edited (with additions) and published by another at Ephesus. Bauer is unconvinced by Wendt's work on the relation between the Gospel and Epistle (to which we referred in this chronicle last year), but is impressed by Bultmann's theory that the author of 1 John (not to be identified with the evangelist) had made use of the anonymous document which was worked up by the evangelist into the speeches in the Fourth Gospel.

In the third number, Martin Dibelius very fittingly describes 'The Form-history of the Gospels,' as he was one of the pioneers in this new method of approach to the critical investigation of the Gospels ten years ago. In this essay he (a) explains what *Formgeschichte* really means, (b) discusses the conditions which determined the preaching of the early Church, (c) considers the terminology to be used, and the limits of the various groups of material which assumed a definite style, (d) attempts to set forth what all this work in exploring 'the history of form' has contributed to the historical criticism of the Gospel tradition, and (e) closes with some remarks about the extent to which theological problems enter into these investigations.

In the fourth number, Windisch resumes the subject upon which he wrote an article in the former series (in 1910)—'The Problem of the Historicity of Jesus.' This time he pays special attention to the external witnesses. We do not know where to go for so concise and effective a summary of the rabbinic and other evidence which, though often overlooked, has considerable value in building up the historical argument.

The fifth number has no New Testament article, but contains a review of the new edition of the great encyclopaedia of religion which goes under the familiar abbreviation *R. G. G.* We need not refer to this in detail, but may take this opportunity of naming some of the most important articles which have appeared within the last year. Chief among these is the essay on 'Jesus Christ' written by Karl Ludwig Schmidt, who has just removed from Jena to Bonn. This falls under five main heads: (a) Jesus and the tradition of Jesus, (b) the history of Jesus in outline, (c) the preaching of Jesus, (d) the acts of Jesus, (e) Jesus Himself. A comparison of this article with that by Heitmüller in the earlier edition would bring out more clearly than anything else the difference between the study of this subject in Germany just before the war and in the years that have followed. Other articles of special interest are those by Weinelt on 'The Portrait of Jesus of the Present Day,' by Dibelius on John the Baptist, and on the Gospel and Epistles of John, and by Windisch on the Revelation of John. Dibelius, also, in a short article on the Epistle of James, summarizes the chief results attained in his valuable commentary in Meyer. An important article is also contributed by K. L. Schmidt on Gentile Christianity.

Lohmeyer's 'Philippians' in Meyer's Commentary is the first instalment of a successor to Erich Haupt's famous exposition of the Imprisonment Epistles. The most noteworthy points are: (a) that

he rejects the two popular theories of the hour, which assign this Epistle to an Ephesian imprisonment, and recognize a blending of two letters joined by the hand of an editor; (b) that he regards the Christological passage, Phil. ii. 5-11, as a pre-Pauline hymn. (This theory Lohmeyer has since developed in a booklet: *Kyrios Jesus*, Heidelberg, Carl Winter.) The letter is represented as written by Paul from Caesarea in the late summer of A.D. 58. Its theme is the triumph of Christ in the martyrdom of His disciples. The opponents of Paul are not false teachers, but are in part the persecutors, and in part those who have given way under persecution. 'Over against these double enemies there stands a double example: that of Paul, who was once himself a persecutor, and now, with far greater gain, is a victim of persecution, and that of "the perfect," the martyrs who have stood firm under the persecution.'

A new book to come under the heading of Pauline investigation is the first of a series, *Forschungen zur Entstehung des Urchristentums des Neuen Testaments und der Kirche*, edited by Dr. Ernest Barnikol, Professor of Church History at Kiel (Kiel: Mührlau, 8s. 6d.). It deals with Paul's pre-Christian and early Christian period, according to his own evidence, historical and geographical, in the letter to the Galatians. The writer ignores the evidence of Acts, and in the course of ninety-four pages, devoted principally to two texts in the Epistle, attempts to show that Paul was a leader of the Pharisees in the persecution of the Christians in the region of the two Caesareas; that there, and not in Damascus, was he converted, and that he then became a zealous missionary of the Christian gospel for ten years in the provinces of Syria and Cilicia. 'Much cry, little wool'—at any rate not enough to outweigh the Lucan evidence in Acts!

Last year we called attention to the first part of Professor von Dobschütz's *Der Apostel Paulus*. The second part came out at the end of 1928 (Halle: Buchhandlung des Waisenhauses), and deals with Paul's place in art. The letterpress is illustrated by thirty-five photographic reproductions, and the frontispiece is a four-colour process reproduction of an illumination in a ninth-century Vatican MS.

Bultmann has issued an important essay—*The Idea of Revelation in the New Testament* (J. C. B. Mohr. 2s.). It will be a surprise to those who only know Rudolf Bultmann as one of the most advanced radical critics in modern Germany. But, as we pointed out a year or two ago in mentioning his *Jesus* (1926), this scholar, who carries his criticism of the documents to the extreme of negation, recoils on the theological side to the orthodox Lutheran conception of justification by faith.

A book published in America deserves mention in this chronicle, partly because it is scarcely known at all in this country, partly because some of its essays are in German. The recent retirement from two professorial posts which they have long held at Yale with such distinction led a number of scholars, under the editorship of S. J. Case, to present a volume of essays to Dr. F. C. Porter and Dr. B. W. Bacon. *Studies in Early Christianity* (Century Co., New York and

London, \$4.50) contains articles by E. F. Scott on 'The Limitations of the Historical Method,' by Kirsopp Lake on 'The Text of the Gospels,' by James Moffatt upon 'Jesus on Sins,' by W. H. P. Hatch on 'The Pauline Idea of Forgiveness,' by H. J. Cadbury on 'Concurrent Phases of Paul's Religion,' by J. H. Ropes on 'The Epistle to the Romans and Jewish Christianity,' as well as a number of other articles of equal value. There are, however, three essays in German. Professor E. von Dobschütz writes 'Of the Pure Word of God and of Luke's Prologue'; Professor Hans Windisch of Leiden writes about 'Jesus and the Spirit according to the Synoptic Tradition'; and Professor G. Krüger of Giessen has 'Remarks on the Second Epistle of Clement.' A valuable book is made even more useful by a complete list of the books and magazine articles published by these two distinguished scholars. But Dr. Bacon's fecundity as a writer of learned articles is such that a yearly appendix should be issued to keep us in touch with his literary output.

Our space is exhausted, so we can now only refer to three books upon which we may hope to write at some length later on: Wilhelm Bussmann's *Synoptische Studien*, 2tes Heft. Zur Redenquelle (Halle, 1929: Buchhandlung des Waisenhauses, M.14); Johannes Ficker's *Anfänge reformatorischer Bibelauslegung* (Dieterich'sche Verlags, Leipzig), II. 1 (the second volume contains Luther's Lectures on the Epistle to the Hebrews, given in 1517-18; this first part contains the glosses); Erich Seeberg, *Ideen zur Theologie der Geschichte des Christentums* (Leipzig: Quelle & Meyer).

W. F. HOWARD.

### MODERN RESEARCH AND THE CITY OF DAVID

FROM about the fourth century, Zion, the traditional site of the City of David, has been located on the Western Hill, at the extreme south-western corner of Jerusalem. Here are pointed out, to travellers visiting the Holy City, the Tomb of David and the Coenaculum, where Christ is said to have celebrated the Last Supper with His disciples. But modern research has now located the site of Zion at the south-east corner of the city.

In *Pearson's Magazine* for June 1922, Dr. A. T. Schofield published an illuminating article, entitled 'New Light on Bible Stories,' which argues strongly for this modern site. We know that Zion, the ancient city of the Jebusites, was so strongly fortified on the spur of land called Ophel that David promised a captaincy to the warrior who should first reach a point of vantage designated the 'gutter,' or 'watercourse' (2 Sam. v. 8).

Between the ancient Pool of Siloam and the more recent Virgin's Fountain there is a conduit, and, in exploring this conduit, there has been found in the very heart of the mountain a cave, from which a rocky staircase led into the old city of Zion, and to the secret water-supply of the stronghold of the Jebusites.



With good reason has this new site on Ophel been adopted. Now, water was indispensable to these ancient Palestinian cities, hence Zion must have been within easy distance of these pools of water. This site also bears a striking resemblance to other pre-Israelitish sites, being capable of stout defence from its position on the summit of the hill.

The Scriptures speak of its being 'up' from the City of David to the Temple (1 Kings viii. 1-4). But if Zion had been situated in the traditional position—that is, to the south-west of Jerusalem—it would not be a going up from thence to the Temple, though it applies admirably to the south-east corner of the hill Ophel.

Ophel was thickly populated in the days of Josephus, and was then called the Lower City. Both traces of the Wall of David and the steps in the rock called the Stairs of David ('The stairs that go down from the City of David,' Neh. iii. 15) have been discovered here by Dr. Bliss.

A large rampart has also been found by Professor Macalister, which he has identified with David's fortifications on Zion, and with the Citadel of Millo. These fortifications were strengthened by King Hezekiah in order to resist the invasion of Sennacherib, and the breach which has been found reveals these repairs. Even to-day one is impressed with the enormous size of the stones.

Great is the importance attached to the finding of pottery in modern research. Here the pottery also is seen to be of Jebusite origin. The cumulative evidence of these various 'finds' seems now decisive, so that archaeologists feel compelled to locate ancient Zion on the Ophel spur of the plateau to the south of the present Temple area, and to the south-east of modern Jerusalem.

There is a remarkable tower in the city walls of Jerusalem which no traveller who enters the Jaffa Gate can fail to notice. It is the ruin of the famous Tower of the Hippicus, built on the Second Wall by Herod the Great. This tower and its companion, the Tower of Phasaelus, were only partially destroyed when the city was taken by the Romans under Titus, in A.D. 70. Centuries later they were repaired, and became the modern Citadel. Until recently they were the residence of the Turkish garrison. Hippicus has been traditionally called the Tower of David, but this is quite a misnomer. David lived a thousand years before this tower was built. It is composed of massive masonry, with most substantial tiers of stones in the lower parts. On these lower tiers the eyes of our Lord must often have gazed as He walked the streets of Judea's capital. The remains of the ancient fosse, or moat, are still plainly visible, and its position must have been one of considerable strength. It is remarkable that throughout subsequent history, since the Roman occupation, it has been spared complete destruction. When the Crusaders took Jerusalem this fortress was the Moslems' last resort, the final rally before the city's surrender. Even more singular is the fact that when, years after, the forces of Islam recaptured the Holy City, the Moslems also spared the historic tower. Extensive views over the city and

the adjacent country are commanded from the summit of this stronghold of the past.

On the eleventh of December, 1917, the British troops entered the city, during the Great War, without firing a shot. From the steps of the Hippicus Tower, the so-called Tower of David, the Turkish Citadel, General Allenby's proclamation was read to the assembled troops and crowds, whilst airmen circled overhead, and cannon boomed from the hills to the north and east. So the city passed, let us hope for ever, from the rule of the Turk; and the Crusades, those mistaken, mediaeval wars of the past, had at last their accomplishment in the Great War of the twentieth century.

What emancipation from the Turk may mean to future excavations and modern research is still to be realized; but we eagerly await the light which each successive discovery will shed on that sacred story in which is enshrined the revelation of God to man.

T. W. FAWTHROP.

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### THE PURPOSE OF EDUCATION

OVER a century and quarter ago four Liverpool citizens met together and agreed to erect a charity school at Old Swan, near Liverpool, and in the memorandum of association it states that the chief object of the subscribers is 'to promote decency of behaviour, and by having the children taught to read, to instil into their minds more effectually the principles of religion and a proper sense of moral duty.' These gentlemen—Messrs. T. Staniforth, J. Jackson, R. Watt, and T. Parke—were leading merchants of the town, and they considered that 'decency of behaviour and a proper sense of moral duty' were the most important things to teach children. The subscribers or governors of the Old Swan School—which, by the way, was built in 1792—had very crude ideas with regard to the education of young people, and, just as we agree with them in their first proposition, so we differ with them with regard to others. For instance, the head master was instructed 'that he shall not on any pretence whatever presume to teach any of the boys to write or to understand arithmetic without the special orders of the governors.' Evidently, the idea in the minds of these educationists was that the children were not to be taught too much; that they were to be trained to be labourers (as their parents had been), and not to aspire to learning or culture, as these accomplishments were for their so-called betters.

These thoughts were general among the well-to-do of that time. At a neighbouring Church school, at a somewhat later date, at Knotty Ash, the wife of the rich man who built the school brought on one occasion a hairdresser to the school and instructed him to cut short the hair of those girls who had long tresses. This was done to impress their young minds with the fact that they belonged to a lower order of society, and that only the girls of gentry families were privileged to make full use of this 'glory of womanhood.' If at the same school

a little daughter of Eve wore coloured ribbons about hair or neck, she was reprimanded and the ribbon was confiscated.

It is interesting to notice the point of view of those educationists of a hundred and twenty-five years ago. They considered children as young savages, and the need was to civilize them; they were heathen and wanted enlightenment. Throughout the Minute Book of Old Swan School one cannot but notice the important place given to religious instruction, the necessity for the scholars to go to church, and the instruction as to their behaviour when there. For example, the governors rented a pew in Wavertree Church for them, for which they paid £3 2s. 6d. for two and a half years' rent. This was on November 16, 1800. They engaged a singing-master, so that the young people could be instructed in psalm-singing. It is significant that they engaged no other outside teachers. On one occasion the governors passed the following resolution: 'That the children do stand while the Psalms are sung; and not be suffered to lean carelessly on the side of the pew, or on one another, but stand upright with their hands before them and clasped; this will contribute greatly to decency of behaviour.' We can picture to ourselves the scene on a Sunday morning in old Wavertree Church, with its double-decker pulpit, and these children, naturally restless from the young life within them, having to stand so stiff, and, with hands together, take part in the reading between the lines. It is evident that the founders of the school desired that discipline should be the most important thing in the training of the scholars. We condemn them for begrudging an all-round education, but remember that the key-note of all educational systems of the ancient and mediæval world was 'discipline.' Great schoolmen like Plato and Socrates insisted upon discipline as necessary to the development of body and mind.

In the consideration of this department of education we note the Jewish ideal, expressed in the words of Simon, Son of Gamaliel, as 'Not learning, but doing, is the chief thing,' is to be found, not only in that oldest handbook of education, the Book of Proverbs, but in Ecclesiastes, the Wisdom of Solomon, and Ecclesiasticus. The whole theory of the preparation of life there put forth is, that God educates men, and men educate each other. The motto prefixed to the Book of Proverbs: 'The fear of the Lord is the principal part of knowledge; but fools despise wisdom and instruction,' is repeated in the final statement of the Book of the Preacher: 'Of making many books there is no end; and much study is a weariness of the flesh. The end of the matter, even all that hath been heard, is, Fear God and keep His commandments; for this is the whole duty of man.'

Through the centuries the stern figure of discipline has held aloft the torch of learning. Next to discipline the founders were most anxious to have instilled into the minds of the boys and girls a sense of their duty to God; this was to be done by the usual Church teaching.

The old Charity School has been succeeded by a Liverpool Council School, which has over one thousand scholars; the education provided in it is a vast improvement, the progress of the century and a

quarter is reflected in it, but the necessity of discipline and of the laying of a foundation of Christian character is still realized.

The code of regulations issued by the Board of Education for the use of managers and school officials in the introduction states: 'The purpose of the public elementary school is to form and strengthen the character and develop the intelligence of the children entrusted to it.'

At head quarters they are sound on the subject, as the following extracts from the code prove:

Instruction should be specially directed to the inculcation of courage; truthfulness; cleanliness of mind, body, and speech; the love of fair play; consideration and respect for others; gentleness to the weaker; kindness to animals; self-control and temperance; self-denial; love of one's country; and appreciation of beauty in nature and art.

The teaching should be brought home to the children by reference to their actual surroundings in town or country, and should be illustrated as vividly as possible by stories, poems, quotations, proverbs, and examples drawn from history and biography.

The object of such instruction being the formation of character and habits of life and thought, an appeal should be made to the feelings and personalities of the children. Unless the natural moral responsiveness of the child is stirred, no moral instruction is likely to be fruitful.

To-day there hangs in a conspicuous place in the Council School a card bearing the legend 'Honour is our Motto.' Would that in every school this noblest of our words were understood, and that more of honour in its relation to conduct was taught to the rising generation.

The need of the hour is that every head master and mistress and every teacher should take it as a serious responsibility to follow in the spirit and the letter the instructions received from the Board of Education on moral training.

Since the erection of the present Council School, the managers and officers, and the teaching staff have had a generous leaven of Methodists. Two of the past secretaries being Wesleyans, one a circuit steward, and the other a local preacher, their influence has always been on the side of religious education.

As the 'original' proposals of the founders of the school are interesting from other points of view than religious education, they are here appended:

The Subscribers having been at the Expence of erecting a House at the West End of the Mill Lane, near the Old Swan in the Township of West Derby for the purpose of establishing a CHARITY SCHOOL for the Benefit of the Poor in the Neighbourhood thereof, the chief Object of which shall be to promote decency of Behaviour and by Teaching the Children to read to instill into their minds more effectually the Principles of Religion and a proper sense of Moral Duty, have come to the following Resolutions:

That the Master of the said School shall be a Member of the established Church of England, of good moral character, of sufficient Knowledge and Ability to instruct Children in reading the English Language and also in Writing and Accounts.

That the Master shall have a Salary of thirty Guineas per Annum to be paid quarterly with the Use of the House and School free of any expence or reduction whatever (the Glass Windows excepted which must at all Times be repaired and kept in Order by him); and it is also expected and understood that he shall keep a good and sufficient Fire in the School at his own Expence from the 1st of October to the 1st of May; and in order to prevent the Premises from going out of repair, the Residence of the Master, if a single man, must not be at a greater Distance than one Quarter of a Mile from the School, provided he does not live in the House,

but should it so be that the Master is married or hath a Family, it is expected that he shall reside in the House, upon pain in either case of forfeiting the School for Non Residence.

That no children shall be permitted under the Age of six Years, nor any that are not so far instructed as to know the Alphabet perfectly ; that none shall be permitted to continue after the Age of fourteen Years, unless such children were of the age of twelve Years when admitted, in which case they may be allowed to continue till they attain their fifteenth Year, and that the whole number of the scholars shall not at any Time exceed Forty ; ten of which to be nominated by each Subscriber and shall be taught to read the Psalter and New Testament; and that each Subscriber shall have a power and authority to direct the said Master to teach such of the boys, not exceeding the number of three out of the List of such as are appointed by him, to write and likewise the common Rules of Arithmetic, but that the Master shall not on any pretence whatever presume to teach any of the Boys to write or understand Arithmetic without the Special Orders and Directions of the Subscribers.

That all the Scholars be required constantly to attend Church or some place of Public Worship on Sundays, where they must behave themselves with the greatest Decency, such as go to Church to walk in Procession Morning and Evening every Sunday with the Master from the first Sunday in April to the last Sunday in September both inclusive ; and to attend him to repeat the Church Catechism after Evening Service ; any one absenting himself or herself therefrom or neglecting to attend the School without good and sufficient Cause, the Master shall give immediate notice to the Subscriber in whose List of Nomination he or she is inserted that Inquiry may be made in Order to enforce a proper Submission to the Rules and Regulations of the School or in Default that the Visitor of the said School may order the Aggressor to be expelled.

That if any of the Scholars, after proper Admonition by the Master, for Lying, Swearing, Stealing or other immoral Conduct, remain incorrigible, such Children on Complaint to the Visitor shall be excluded.

That the Hours of Attendance at School shall be from Eight to Twelve in the Morning and from One to Five in the Afternoon from the twenty fifth of March to the tenth October ; and from Nine to Twelve in the Morning and from One to Four in the Afternoon from the tenth October to the twenty fifth March. The Master observing to teach those Children the first, who are the greatest Distance from Home.

That the Names of the Scholars shall be called over every Morning and Afternoon upon their entering the School, after which the Master must read a short and suitable collection of Prayers calculated in a more especial Manner to impress the Minds of Youth with a Sense of their Duty to God and at the same time to remind them of the Blessings they enjoy, which can only be continued to them so long as they submit and conduct themselves in such a manner as he shall approve.

JAMES HOULT.

### JOHN DONNE

THOUGH Donne is a metaphysical poet, yet he is not metaphysical in the strict sense, as were Lucretius and Dante. They had found their inspiration in their philosophical conception of the universe. Their poetry was the product of their learning, fired by their imagination. The ordered universe of their day was, in Donne's time, falling to pieces under the new discoveries of Copernicus, and Donne was aware of the clash between the theories of his own and earlier times. But Donne was a man full of learning ; he had been carefully educated, he was vigorous and highly intellectual. This was bound to be shown in his poetry, and in his reaction against the picturesque pastoral imagery of the Elizabethans, in his philosophical and learned themes, and in his argumentative method we see the picture of a metaphysical poet. There is a constant probing and investigation, and combined with it a passion. There are two distinct strains : the



learned and erudite, and the passionate and real. These dominant strains can be heard all through the poetry ; sometimes this is louder, sometimes that, yet there is a perfect harmony.

It was Donne's temperament and learning which gave to his love-poems qualities which immediately attract our attention. We are conscious throughout of an intensity of feeling which it would be hard to match. It cannot escape notice : it is so widespread. We feel that here is a poet who is primarily a man, sensitive to his own moods and changes. He has a wealth of experience and imagination which is capable of understanding the whims and fancies of humanity, and we are very willing to acknowledge him a master calling :

Study me then all you who shall lovers be.

He knows the vagaries of a woman's love :

Though she were true, when you met her,  
And last, till you write your letter,  
Yet she  
Will be  
False, ere I come, to two or three.

Yet he knows the delights of mutual love :

All other things to their destruction draw,  
Only our love hath no decay ;

and

For love all love of other sights controls,  
And makes one little room an everywhere.  
Let sea discoverers to new worlds have gone ;  
Let maps to other worlds on worlds have shown ;  
Let us possess one world : each hath one, and is one.

He could weep at the temporary parting from his love : he knew how to argue with his sorrow :

Let not thy divining heart  
Forthink me any ill.  
Destiny may take thy part,  
And may thy fears fulfil ;  
But think that we  
Are but turned aside to sleep ;  
They who one another keep  
Alive, ne'er parted be.

All this illustrates the intensity with which Donne felt. He was successful in expressing himself clearly too. We do not doubt the feeling in the poems, but there seems to be a sort of restraint in them as well. 'He perplexes the minds of the fair sex with nice speculations of philosophy when he should engage their hearts and entertain them with the softnesses of love,' said Dryden. And it is this strain of philosophical and metaphysical 'conceits' which makes his poetry difficult to appreciate and pleasing when we have understood it. It was natural that a keen, vigorous mind like Donne's should react in

the way that others had done to learning. So we are treated to the unique comparison of parted lovers as compass-legs, to the deification of a mistress who can read his thoughts 'beyond an Angell's art.' We hear of alchemy and astrology, the phoenix, and the 'mandrake's root,' the infinities and metempsychosis. Even through the most intense of his poems, 'The Ecstasie,' there is a sense of this same restraint, and meditative sequence of events. The whole poem is definitely passionate, but it is orderly and serene. It is in this poem especially that the two strains seem to be so clear and each so distinct. A single couplet will serve to illustrate the passion and then the intellect :

Love, these mixte soules, doth mixe againe  
And makes both one, each this and that.

The poetry is full of passion, and yet Donne knows the reason for allowing it. Though there is not the polished verse of the later poets, we feel that Donne was all the time making sure he was not committing himself to any impression which he believed to be false. He is meditative, almost cautious, yet he is natural.

In his later religious sonnets we get a better idea of the intensity of his feeling. Like his earlier 'long-song weeds,' they were part of him and personal to him. He became an Anglican, yet he was not completely converted :

Show me, dear Christ, that spouse so clear and bright.

He pours forth his soul's longings ; he has such a subtle and fantastic mind that his mind's conflicts are sharp and bitter. He is seeking for truth, and is fearful that his life has been misspent. Yet there is a clear note of joy among all those of inquiry. It is in the hope and promise of his religion that he takes courage.

I have a sinne of feare, that when I have spunne  
My last thread, I shall perish on the shore ;  
Swear by Thyselfe that at my death Thy sunne  
Shall shine as he shines now and heretofore :  
And having done that, Thou hast done,  
I fear no more.

This verse is a good example of the union of passion and intellect. It is a sublime passage pulsing with passion and feeling ; but the satisfaction and hope are the result of an experiment which has been successful. If God makes the bargain the poet is safe. The poet is sitting at an organ producing beautiful music, but, whether *piano* or *forte*, there is always a minor strain appearing through it all.

M. O. WILLMORE.

## Recent Literature

### THEOLOGY AND APOLOGETICS

*The Interpretation of Religion.* By Professor John Baillie, M.A., D.Litt. (T. & T. Clark. 14s. net.)

No sphere of theological values exhibits more fundamental changes from traditionalism than the method of apologetics. As methods of approach vary, resultant theological systems are modified. The idea of God, for instance, reached by the traditional fourfold theistic proof, is far removed from that which is the outcome of lines of inquiry suggested by the science of religion and the psychology of religion which have become the vogue during the last half-century. These have particularly challenged the place of reason as an instrument for the discovery of spiritual reality. In facing such changes, and the legion of questions involved, Dr. Baillie has given us what we consider to be the most able, attractive, and generally satisfying discussion known to us in the department of the philosophy of religion. It meets the need of students for guidance, and will surprise into living interest the attention of expert theological scholars somewhat jaded by vain repetitions in the region of theological prolegomena. First, Dr. Baillie deals frankly with the method which should be employed in any inquiry into the nature of religion that is to be adequate for present requirements. In a finely balanced critique he estimates the relative value of the rational, historical, and psychological methods. Neither of these can be primary. At best they can only be contributory or confirmatory. They deal with aspects of reality that are known in sequences external to the aspects of ultimate reality approached and known immediately in the religious consciousness. Here, as in other parts of his book, the line of inquiry Dr. Baillie pursues is a model of historical perspective. The roots of rationalism in the Greek thinkers, and its demonstrative uses by scholastic theologians, are lucidly set forth and organically related with its modern claims for authority in the interpretation of religion. This historical background certainly strengthens his contention that speculative thought neither discloses the nature of religious experience nor tests adequately the degree of its validity. Only the aspects of ultimate reality reached through the ethico-religious consciousness concern the theologian primarily. His standpoint is within this consciousness. His data lie in 'the phenomenon of faith.' He is never at liberty to 'dissociate the logical justification of faith from the internal source of its assurance.' Dr. Baillie thus summarizes his conclusion: 'When traditional theology (following the lead given it by Schleiermacher and Ritschl) entirely

gives up its speculative ways, and turns itself into an attempt to understand religion from the inside, but at the same time (in departure from Schleiermacher and Ritschl) regards itself as having to do, not merely with Protestant or with Christian religion, but with religion as such; and when, on the other hand, the psychological and historical studiers of religion give up the effort to dispense with those standards of good judgement which are interior to religion itself, and in consequence come also to view religion as from within; then all the various lines of study will meet in a science of religion that may at last be worthy of the name.' Having determined a method of inquiry that may be trusted, Dr. Baillie turns to the data it sanctions as conditioning prevailing theories which claim to give a true interpretation of religion. The fact of religion is indisputable. What are its implicates? How has the race reached so universal a recognition and registration of this fact? We may best discover an answer by an analysis of the 'phenomenon of faith' as we know it in ourselves. This is our supreme clue.

Is religion, then, primarily an idea, a feeling, an intuition; or, born of 'the categorical imperative,' does it rise from the deep reality of our moral consciousness through the sense of duty, the awareness of good and evil, the certainties of right and wrong? If this be so, are morality and religion identical, or at least inseparables? Is either prior to the other? Is there a distinct religious 'sense' as there is a categorical moral 'sense'? With clear insight, scrupulous care, and sympathetic exposition, Dr. Baillie examines three great theories of religion which have won the allegiance of distinguished thinkers. These are the rationalist, represented by Hegel and the best of the Hegelians; the romanticist, finding its type in Schleiermacher's conception of religion as feeling—'the feeling of absolute dependence'—and re-appearing particularly in the schools of American religious psychology; and, thirdly, the theory of theological intuitionism. This last, associated with what Dr. Baillie defines as 'the religious *a priori* view,' affords him the opportunity of a remarkably fresh criticism of the views of Troeltsch and Otto. He convinces his readers of the definite defects of each of these three theories. And, whilst he may leave them with a lingering suspicion that each of these theories may have contributory values in a full-orbed interpretation of religion beyond that which he allows, Dr. Baillie carries our conviction for the supreme value of his main conclusion—'the sole alternative of believing that the kind of intelligent or rational insight in which religion takes its rise is none other than moral insight, and that faith in God is thus in some sort an outgrowth of our consciousness of value.' Yet, whilst he may be fairly denominated a neo-Kantian in his fundamental conviction, Dr. Baillie presents cogent criticism of that great thinker's efforts to pass from the certainty of moral values to the contents and certitudes of the religious consciousness. Fichte, Lotze, Ritschl, and even Herrmann (whom Dr. Baillie reveres as his master in theology) fail, he thinks, in the final presentation of

a common faith. Dr. Baillie believes he has a more satisfying presentation to offer. This is expounded with much skill and enthusiasm in his constructive chapters, which, in our judgement, constitute a scholarly and arresting contribution to the theological literature of our times. Religion is ultimately 'a moral trust in reality.' This conception best stands the test; it is finally valid for religion at its highest and lowest stages; it affords fundamental religious certitude; it is the core of a true conception of God as a supreme Power without whose personality and control of the world it is impossible to maintain either consistent theories of moral worth or intellectual truth. Dr. Baillie meets objections from the limitations of the moral order and from the apparent non-moral character of primitive religions. He justifies a function and an authority for Revelation, and a ground for trust in 'a heavenly Father who saves us by His redeeming love.' Validity is afforded to evangelical experience. The cross is 'the crowning incident in the history of God's ageless quest of the human heart.' 'God speaks to us through ourselves.' 'It is through our values and obedience to them that we attain to knowledge of Him.' 'It is not merely that through our values we reach God, or that from them we infer Him, but rather that in them we find Him.' There is spaciousness in all Dr. Baillie's discussions; their philosophical quality is unexceptional. In his literary style there is precision, rhythm, and at times a fine glow. Whilst there are positions we have marked with a note of interrogation, we confess to having read every page of this learned, alert, illuminating interpretation of religion, with its vivid modern appeal, with sustained interest and unfeigned appreciation.

*Pagan Regeneration.* By Harold R. Willoughby. (Cambridge University Press. 13s. 6d.)

This 'Study of Mystery Initiations in the Graeco-Roman World' has grown out of the writer's lectures in the University of Chicago. It contests the misconception that the age that saw 'the emergence of Christianity' was religiously destitute and morally decadent. The religious situation in the Graeco-Roman world was as varied as the Mediterranean society itself, but the current belief was that the evils of present experience were too stupendous for human management. If they were to be cured, the remedy must come from beneficent spiritual powers above. The extent of mystery influence may be realized by observing the distribution of mystery chapels. They have been unearthed in cities all over the Roman Empire. The mysteries at Eleusis aroused deep emotions by participation in an ancient and well-ordered ritual, and 'eventuated in an amended moral life and the ultimate assurance of future happiness.' The drinking of wine was the essence of the Dionysian religion, and the sacred dances had a maddening influence. These bacchic influences were widespread, and people in general were thoroughly familiar with them. Orphism fostered an ascetic rule of life the exact opposite



of Dionysian licence. This it sought to reform, and the practices it could not reform it sought to explain and justify by its mythology. Its ideas were probably very influential in the life of paganism, when Christianity first emerged. The cult of the *Magna Mater Deum* came from the uplands of Anatolia, in central Asia Minor. Slashing the arm with knives or gashing the body was a distinctive feature of the ritual. The blood was sprinkled on the sacred tree. The devotees even emasculated themselves in their barbaric rites. 'By mortification, by stimulating music, by self-mutilation, and like means, these Syrian zealots strove to rise to a higher state than mere mortality, and unite themselves with divinity. This was their rebirth to a new life and immortality.' Mithraism was a dominant cult till Christianity overthrew it. It held out the hope of a blessed immortality and the assurance of victory in the struggle of life, on the basis of certain initiatory rites and sacraments which were the effective causes of spiritual regeneration. The cult of Isis and the garbled philosophy of Hermes Trismegistus were of Egyptian origin. So also was the Jewish syncretism of Philo. He was a man of Hellenistic culture and broad sympathies, but, though influenced by the Gentile religions around him, he was intensely loyal to Judaism. He believed that the divine Spirit could flood the human spirit, and temporarily, or permanently, transform it into divine essence. Mystery initiation guaranteed absolute union with the divine beings who controlled the universe. They effectively met the needs of large numbers in Graeco-Roman society, but better things were in store when Christianity made known its gospel for the world.

*A Grammar of New Testament Greek.* By James Hope Moulton and Wilbert F. Howard. Vol. II. : *Accidence and Word-Formation, with an Appendix on Semitisms in the New Testament.* (T. & T. Clark. 30s.)

Dr. Moulton had finished the MS. of Parts I. and II. of this Grammar before he went to India in October 1915. He had also written the chapter on word-composition for Part III. His own death, followed by that of Mr. Bedale two years later, in 1917, called Dr. Howard to complete this volume and see it through the press. Meanwhile the discussion on the Semitic element in New Testament Greek has passed into a new phase, chiefly through the labour of three great Semitic scholars. This has involved examination and modification in certain directions, and has added not a little to the responsibility and the labour of Dr. Howard. Dr. Moulton's Introduction ends abruptly in the middle of a sentence on page 22. He shows that the writers of the New Testament eschew 'vocabulary, grammar, and style which belonged to the artificial dialect of books,' and applied to literary use the spoken Greek of the day. Lost Aramaic originals lie behind a fair proportion of the documents. These were probably no less simple, forceful, and vivid than the Greek which has supplanted them. The Greek of 2 Peter seems to have been learnt

mainly from books. Greek proverbs and inscriptions, and books which we can no longer handle, contributed to the writer's vocabulary, and moulded his fine sense of rhythm. The style of Hebrews may be compared to that of a cultured extempore preacher. Luke is the only littérateur. These pages of the Introduction are full of light and colour. They break off in the opening of a discussion of the Pauline writings. This Dr. Howard completes with skill and knowledge. He passes on to Hebrews and the General Epistles, and then returns to a study of Matthew, Mark, and the Johannine Gospel and Epistles. Matthew betrays Semitic origin only in the range of ideas and sympathetic understanding of the Jewish-Christian point of view; Mark seems to have a foreign idiom perpetually behind his Greek. The Fourth Gospel was evidently written by a man who, while cultured to the last degree, wrote Greek after the fashion of men of quite elementary attainment. 'His uneasy movement in the region of unfamiliar idiom is never suffered to betray him into a breach of the laws of grammar.' The author of the Apocalypse wrote a vigorous though irregular Greek with a very free pen. The grammar itself is a marvel of scholarship, and Dr. Howard's section has the same mastery of the subject as his old tutor's. His *Semitisms in the New Testament* certainly had a right to its place as an Appendix. All passages are tabulated which are claimed as obvious or possible Semitisms, and a General Summary indicates the main results. Mark is the most Aramaic of the Gospels; the author of the First Gospel was apparently familiar with Aramaic, and recognized the Semitic from behind the Greek rendering. Other points of special interest are brought out in this General Survey, which bears witness to the extraordinary research and sound judgement with which the editor has risen to the height of his great responsibility.

*Kant's Conception of God. A Critical Exposition of its Metaphysical Development, together with a Translation of the Nova Dilucidatio.* By F. E. England, M.A., Ph.D. (Allen & Unwin. 10s. 6d.)

This volume is the outcome of many years of minute study of the writings of Kant and the huge literature that has gathered round them. The critical philosophy, as Professor Hicks says in his Foreword, is still a living system of thought, and likely long to remain so. Dr. England shows that, by treating epistemology as a species of logic, Kant was led to a confused exposition of the critical doctrine of judgement, and in particular of the function of the categories. Dr. England describes the problem as Kant encountered it; discusses the transcendental logic and its metaphysical implications; and finally examines the content and validity of the idea of God. Kant had no doubt of the indispensability of the concept of God as ultimate rational moral ground of the realm of experience, and, although He could not be known as an *object* of experience in the strict sense, yet Kant went so far as to declare that we are not only entitled, but

compelled, to posit a real object corresponding to the idea, though it for ever eludes our faculty of apprehension. The conception of a supreme mind as the ultimate ground of the world as we apprehended it is never far removed from the critical philosophy. The purposiveness in nature is inexplicable, save as it is judged to be due to a supreme intuitive understanding. The facts of the moral life also compel reason to postulate a supreme author of the moral order. The *Nova Dilucidatio* is the only important Latin metaphysical work of Kant's not hitherto translated into English. It is of peculiar significance as his first metaphysical treatise, and this translation will be valuable for students.

*The Theory of Christ's Ethics.* By F. A. M. Spencer, D.D.  
(Allen & Unwin. 10s. 6d.)

Dr. Spencer here returns to the subject discussed in an earlier volume, *The Ethics of the Gospel*. His ideas have expanded, and enabled him to supplement deficiencies in his former work. He finds certain characteristics of Hebrew ethics more or less prominent in Christ's. The prophets advanced far beyond the Law in their broad humanitarianism. They denounced usury and profiteering. Justice to the fatherless and widow they almost make a test of virtue in general. In the post-canonical period the humanitarian and altruistic strain is strongly developed. The ethics of our Lord are both altruistic and idealistic. Dr. Schweitzer's view that the doctrine of the Last Things was the dominating factor in Christ's teaching is examined. His eschatology did not, in His mind, invalidate His ethic. Our Lord did not fully state the social implications of the gospel, but it is 'only when Christianity is brought into close relations with evolving humanity in all its intricate many-sidedness that it may be rightly deemed as in any way a complete fulfilment of the gospel preached in Galilee.' Our Lord could be terribly severe in some cases, but he began with kindly words and winning smiles and a heart of profound sympathy. His insistence on meekness, non-resistance, forbearance, love of enemies, stands out against the background of man's inhumanity to man down the ages. Every point of the gospel ethics is carefully considered. Our Lord sought to make people happy. Mercy, generosity, comfort, are characteristic of His career and His precepts, and His people are called to take their part 'in bringing into being that absolute and perfect good to which the whole cosmic process by our Almighty Father is most surely directed.' The exposition is lucid and well balanced throughout.

Dr. Karl Bornhausen, Professor of Theology and the Philosophy of Religion in the University of Breslau, has completed his trilogy of works, the purpose of which is to elucidate and to commend to the modern mind the historical contents of the Christian faith. Part I., *Die Offenbarung* (M.10), examines the various phenomena which, throughout the ages, cannot be described otherwise than as *Revelation*. The argument is a counterblast against the rationalism which denies

the possibility of any relations subsisting between God and man.—Part II., *Der Erlöser* (M.5), sets forth the significance of the *Redeemer* alike for history and for faith. The subject is treated historically, philosophically, and dogmatically.—Part III., *Schöpfung* (M.10), expounds a philosophy of religion deduced from the principle of *Creation*. 'The new philosophy of history sees in the life-process not only nature and culture, not only biological and psychological activities, not only physical and moral life, not only an ascent from barbarism to humanity; on the contrary, the entire historical process receives power for its organic development only from an external creative element.' Bornhausen maintains that German theology, especially as represented by Luther and Schleiermacher, is inseparably bound up with German idealism, whose value for faith has been greatly underestimated. The three volumes are published by Quelle and Meyer, Leipzig.

*Christian Religious Experience.* By Arthur Chandler. *Problems of Providence.* By Charles J. Shebbeare. *The Reformation and the People.* By F. A. Lacey. (Longmans & Co. 4s. cloth, 2s. 6d. paper covers.) These are the first three volumes in the 'Anglican Library of Faith and Thought,' suggested by the Literature Committee of the English Church Union. They are untechnical in language and positive and expository in treatment. Dr. Chandler, formerly Bishop of Bloemfontein, discusses the validity of Christian experience, the factors which go to form it, and the phases of aspiration, discipline, and fellowship through which it passes. It is prompted by faith in Christ, and that faith is the test by which it must be judged. The saints are the spokesmen of the corporate experience of Christendom. It is an impressive survey of a great subject. Mr. Shebbeare thinks out the theory of Providence in relation to spiritual experience, facing the problems raised by physical law and human freedom in a way that will relieve many minds, and convince them that 'the continued practice of prayer generates a growing confidence that prayer is among the causes which work visible effects in the world.' Canon Lacey is concerned mainly with the fortunes of the Reformation in England, from its beginning, through the reign of Henry VIII, to the Puritans and Conformists. The aim of the Reformation—the amendment of the whole Catholic Church—he regards as 'a tragic failure,' and he holds that 'those sections of Christendom which know that Catholicity is of the essence of the Church must put aside their mutual jealousies and their meaningless disputes, that arms may be opened wide to welcome all believers in the Lord Christ.'

*Doubts and Difficulties.* By Cyril Alington. (Longmans & Co. 5s.) The head master of Eton meets the difficulties of his scientific friend in a series of arresting discussions, and then answers the questions of the scientist's wife in a set of letters which deal with the Church, the Athanasian Creed, the Thirty-nine Articles, Mohammedanism, the Prayer Book, the relation between Church and State, self-denial

in Lent, and other subjects. The reasoning is bright and acute, with many pleasant asides and not a few glimpses into the writer's own views on some great questions. It is, as the Archbishop of York says, a 'wonderfully successful' survey of the evidence for Christianity. The discussion of prayer, of the existence of God, and the evidence for the truth of the gospel story, will be really helpful to many inquirers. Difficulties are confessed and faced in a way that will strengthen conviction and increase the reader's interest in religious subjects.

*Rightly Dividing the Word.* By J. Newton Davies. *The Heights of Christian Living.* By Doremus A. Hayes. (Abingdon Press. \$2 each.) Professor Davies here gives a wider circle the riches of his Greek classroom in Drew University. The subjects include Paul's prayer for the Philippians; his armour of righteousness (2 Cor. vi. 4-7); the New Man (Col. iii. 1-17); 'Apollos: A Lucan Portrait'; and 'The Great Invitation' of Matt. xi. 28. Every subject stands forth enriched by a true scholar's interpretation. It is a book which all New Testament students will count as one of their treasures. Dr. Hayes's 'Study of the Sermon on the Mount' brings out its abiding importance as the 'complete code for Christian conduct.' It shows the life which Jesus approves, and it is not an easy one to live. 'It demands superhuman unselfishness,' and a perfection like that of our Father in heaven. This also is a richly helpful volume.

*The Influence of Christ in the Ancient World.* By T. R. Glover. (Cambridge University Press. 5s. net.) Dr. Glover opens up the ancient world in which Christianity fought its first battles and won its first victories. The lands around the Mediterranean probably have never seen three centuries of such uniform and regular peace as followed the victory of Augustus. Rome gave the world her greatest boon—the opportunity in these centuries of peace to assimilate the culture of Greece. Solitary hearts had lost faith and lost nerve, and the world needed a new Liberator to enhearten men. How Christ did this for society, for thought, for character, for belief in the future and in God, is shown in five chapters. Our Lord's teaching and His Cross guaranteed human freedom. He brought men into a new region of experience; and gave 'new value to men, new wonder to God, and a new zest for life in the new intimacy with both.' The Christian fought and overcame evil by faith in Christ. The bringing in of a better hope transformed life. 'It deepened the value of the ordinary and made the development of character happy and instinctive.' Death was the gate into a better life. God was seen in Christ. 'The barrier that halted ancient progress was in the human mind, in the broken heart, and Christ came and gave the world fresh heart, fresh faith in God, new life, a larger freedom.' Dr. Glover has lighted up the early Christian story in a way which is not only rich, but inspiring.

*Sermons and Lectures.* By E. R. Bernard, M.A. (Cambridge University Press. 6s.) The brief Memoir of Canon Bernard prefixed



to this volume is a beautiful tribute to a man of rare gifts and life-long devotion. Dr. Stewart enhances the pleasure with which we read the twelve sermons and the three lectures here brought together. The Canon generally chose a theme such as Flattery, Popularity, Comfort, which made the Bible shine as a light on the Christian path. His audience was made to think, and his delivery was impressive and arresting. It is rich teaching, simple and lucid, but opening up many avenues for thought. The lectures on 'The Litany,' 'Hymns and Hymn-Writers,' and 'The Atonement,' were given as Chancellor of Sarum, and are of real value. John Wesley's fine translations are dwelt on, and Charles Wesley's 'Hark! the herald-angels sing' is described as 'perhaps the finest hymn of praise in the language. It is as objective and as dogmatic as any of the earliest Latin hymns, and withal it is true poetry.' Canon Bernard feels 'No one can estimate Charles Wesley's powers till he has read his great lyric, "Come, O Thou Traveller unknown."' The volume is a happy memorial of a noble man.

*From Chaos to God: Religion and Renewal.* By F. B. Macnutt, M.A. (James Clarke & Co. 6s.) The Archdeacon of Leicester edited *The Church in the Furnace*, and follows up that volume with sermons and addresses on spiritual questions arising during the post-war period. His title describes the thought which binds all the sermons together. 'The stability of civilization is founded upon its faith in God,' 'The Quest for God,' 'The Way to the Heart of God,' and other subjects are treated with power and insight. 'Immortality' ranks next in importance to the question of God, and rests for most men, apart from the assurance given by a definite revelation, upon an inference from the character of God. This sermon is very suggestive, and so are all the rest.

*The Study Bible: Major Prophets; Minor Prophets; Corinthians; Ephesians to Philemon.* Edited by John Stirling. (Cassell & Co. 3s. 6d. each.) Mr. Stirling has been fortunate in securing appreciations and studies for the *Major Prophets* from the Bishop of Durham, Dr. Wheeler Robinson, and Dr. Lofthouse; and for the *Minor Prophets* from the Bishop of Plymouth and Dr. Box. These expert studies are of great value, and the editor draws illustrative matter from many sources to light up the outstanding passages of the prophecies. Dr. Underwood and the Bishop of Middleton write on *Corinthians*, Dr. Orchard and Dr. Williams on the other Epistles. These estimates are of real value for the student, and Mr. Stirling gathers a wealth of matter from the foremost writers and expositors. The Study Bible is bound to stimulate and brighten devotional reading of the Epistles.—*Restlessness and Reality* (Abingdon Press, \$1), by Bishop Miller, shows that the cure for the world's restlessness is to be found in Christ. Restless and restful lives pass before us on the canvas of these pages. It is a really helpful book.—*A Discontented Optimist* (Abingdon Press, \$1.25) gives ten sermons by Dr. M. S. Rice, of Detroit. They are messages that inspire and uplift a reader, full of Christ, and bright with hope and endeavour.—A

*Friendly Light*, by Virginia G. Millikin (Abingdon Press, \$1), is a set of story sermons for children. They are bright, brief, vivid.—*Sunday in the Making*, by C. H. Huestis (Abingdon Press, \$2), deals historically with the Hebrew Sabbath and the Lord's Day. It brings out the ministry of Sunday to body, mind, and spirit, and suggests ways in which the inheritance may be guarded. It is a broad-minded and valuable survey of a vital subject.—*The Renaissance of Jesus*, by George T. Tolson (Abingdon Press, \$2), gathers together in an impressive way the consensus of testimony to the widening and deepening interest in Jesus. The world-wide appreciation of Him is rapidly growing. Jesus has been born again in our time, and to receive Him is to avert the doom which threatens our civilization and to enter upon the most marvellous age in history.

*Man's Consciousness of Immortality*. By W. D. Mackenzie, D.D. (Milford. 4s. 6d.) This Ingersoll Lecture for 1929 emphasizes five great facts, beginning with the universal belief in immortality and closing with the way in which the belief opened the door for the conception of other invisible spiritual beings and of a supreme God. It is a well-reasoned, cumulative argument, which never fails to hold attention, and leads up to the conclusion that 'the consciousness of man's immortality has been, and is, as necessary to his art and his science, his virtues and his vices, his fears and his hopes, as any other endowment of his mind or impulse of his heart.'—*The Inward Vision*. By R. H. J. Steuart, S.J. (Longmans & Co. 5s.) These twenty-four short papers on great spiritual themes form rich material for quiet hours. 'Deus Absconditus' suggests that the hidden God repeats and reveals Himself in every one of His created works, and we are inexcusable who do not recognize Him in them. Ocean, river, mountain, and little things like the flowers and the grass, bear the divine signature. Another study, 'The Life of our Life,' begins: 'The life of Christ is much more than an example or a model for us; it is our very life itself.' It is a choice and refreshing set of studies.—*Jesus Among His Neighbours*. By Marion O. Hawthorne. (Abingdon Press. \$1.) This is intended for Sunday-school lessons, and a Teacher's Manual is provided for another dollar. It describes the land where Jesus lived, gives sketches of Nazareth and Capernaum; and shows how He found good in all and taught them to pray and to help others. The illustrations are very happy, and the lessons are fresh and bright. The Manual is full of practical suggestions which will greatly assist the teacher and bring out the wonders of the subject for the scholars.—*The School Bible* (Nelson & Sons, 2s.) is a handy and well-printed volume, and its selections from the Authorized Version have been made with skill and care. The Gospel readings follow the course of our Lord's life and ministry in a really suggestive way. The selections from the Epistles and the Psalms are very well chosen.—The Protestant Press Bureau, Ilford, reprint from the *Princeton Review* an article *Does the Roman Church Teach the Doctrine of Religious Persecution?* (3d.) It is by an ex-priest, and is an important and outspoken contribution to the subject.

## HISTORY, BIOGRAPHY, TRAVEL

*The Third Mary Stuart : Mary of York, Orange, and England.*  
By Marjorie Bowen. (John Lane. 18s.)

BURNET says that Mary, the daughter of Henry VIII, and Mary Queen of Scots, greatly sank the sex, which was 'powerfully supported by the happiest and most renowned of all sovereign Queens.' This is a companion volume to the fine biography of William III which Miss Bowen recently gave us. The Whitehall of Mary's girlhood was 'splendid with a hard and material gorgeousness,' with little true taste or true patronage of the arts. Its magnificence was largely brought over from France and paid for by French money. When Mary was introduced to the Prince of Orange, she had no idea that he was her suitor. William liked the life of a country gentleman, loved the chase, despised amusements and frivolities. The irresponsible yet charming girl had character and fine spirit, and, though she found it a heavy trial to leave England, she soon made friends in Holland and entered heartily into her husband's ambitions and his Protestantism. Her letters to Frances Apsley are full of little descriptions of her life as a young wife. Her great trouble was that she had no child. Her chivalrous action in placing her husband before herself in the succession to the English throne greatly increased William's regard, and her five years as Queen are described in her own papers, which Miss Bowen gives in full. She wore the Agincourt ruby in her crown at her coronation ; paid three guineas for a pound of tea, of which she ordered twenty-five pounds at a time. She died of small-pox on December 28, 1694. William was distracted. He said that during the whole course of their marriage he had known no single fault in her, and her worth none knew beside himself. 'His pride, his fortitude, his resolution, were alike shattered.' When urged to remarry, he told those about him, 'If you have forgotten your mistress, I have not.' It is a story of a noble woman, and Miss Bowen's two volumes are a most interesting contribution to the history of our English sovereigns. Her Preface acknowledges her husband's invaluable assistance in collecting material for the study of Mary II and for the illustrations, some of which are reproduced for the first time in England. They are of great interest, and are splendidly reproduced.

*Memoirs of my Life.* By Edward Westermarck. Translated from the Swedish by Anna Barwell. (George Allen & Unwin. 16s.)

The General Strike of 1926 found Professor Westermarck at his country home on Box Hill with nothing to do. His lectures at the School of Economics were finished ; the proof-sheets of a book had

not arrived, and he was unable to go to London. That led him to write these reminiscences. They take an English reader into new fields. We watch him as a boy in Sweden, and find him, as a young man, choosing his life-study of marriage and moral ideas. That brought him to the British Museum, where he found a centre for study after his own heart. He was on familiar terms with the leading thinkers of the time, who make many pleasing appearances in his pages. Then he enlarged his field by residence in Tangier, which led to his two important volumes on *Ritual and Belief in Morocco*. He gives many glimpses of his own adventures in the country where he was robbed of all his possessions save the shirt in which he was sleeping. His revolver lay on his pillow, but the thieves had cut the tent ropes and done their work without waking any one. For twelve years he made his English home on Box Hill, which almost seemed to become his own. A moment's distance from his cottage was one of the most extensive and pleasing views in all the South of England. There he found undisturbed quiet for his work, and gave great delight to friends who came to visit him. The book is a fine record of a life of high purpose and steadfast devotion to objects of study which have won him a world-wide reputation. The translation is excellent.

*The Personality of Napoleon.* By J. Holland Rose, Litt.D. (Bell & Sons. 3s. 6d.)

Dr. Rose's study was published in 1912, and now appears in popular form in response to many requests. It considers him as Man, Jacobin, Warrior, Lawgiver, Emperor, Thinker, World-Ruler, and Exile. He and Wellington moved on different planes. 'Napoleon personified the fire, the dash, the brilliance of the South. Wellington, an Irishman only in the place of his birth, certainly not in character, embodied the hardness, caution, sound sense, and stubbornness characteristic of the Anglo-Saxon.' Napoleon saw too late how rash was his assertion that Wellington had no mind. Julius Caesar dominates the Roman world as Napoleon does that of the French Revolution. Caesar's unparalleled triumphs at home and abroad neither blinded his vision nor hardened his temper. Napoleon, after gaining the Imperial title, adopted more and more a forceful policy, which alienated the vassal States. Beyond the Pyrénées and the Rhine he aroused more hatred than love. He showed his lovable qualities to his family and his dearest friends, but his conception of statecraft became increasingly hard, and at last he steeled himself against counsel and pushed every enterprise to the bitter end. Napoleon will never lose his fame as a magnetic personality, and this study is the work of an acknowledged master of the subject.

*Great Britain and the Slave Trade, 1839-1865.* By W. Law Mathieson. (Longmans & Co. 12s. 6d.)

Dr. Mathieson's *British Slavery and its Abolition* was a dramatic story, and his present volume shows how Great Britain exerted all

her power, in the sixty years after she had abolished her own slave trade in 1807, to the task of inducing other nations to follow her example. The preparatory struggle before 1839 is sketched in the Introduction. Our various Governments emulated each other in striving for this abolition. In 1839, political conditions favoured more vigorous measures, and Buxton became heir to Wilberforce in the great crusade. He showed that a negro could be bought in Africa for £4 and sold in Cuba or Brazil for £50 to £75. The horrors of the trade were past belief. Dr. Mathieson describes the Cruiser system and the conditions of slavery in Cuba and Brazil, and gives illustrations of the heroism of British seamen. President Lincoln cut off the slave trade from its bases in American ports, and the object for which British Governments had laboured, independent of party, was achieved. The story is a great one, and it is greatly told.

*The Franco-Russian Alliance, 1891-1917.* By Georges Michon. Translated by Norman Thomas. (George Allen & Unwin. 15s.)

The history of this Alliance has never been written. For twenty-five years it was lauded to the skies; now it has not a single eulogist. M. Michon traces its origin and developments, and describes it as a most lamentable failure. 'Regarded from the standpoint of France's material interests, the blindness of her statesmen and middle classes beggars description.' Millions were lent without ascertaining whether the borrower was solvent, or without any guarantee of sound administration. At last the lenders prevented the debtor's crumbling régime from reforming itself, from carrying out the radical reconstruction by which alone it could have been saved. Even when Tsardom went to pieces in a series of crushing defeats, the same course was pursued under the imagination that in a few years, without change of method, such a régime would regain its strength. The fatal error of the French governing classes, especially after 1912, was to go on believing in Russia's strength, and to stake their all upon it, despite the most categorical warnings and the most conclusive ocular evidence. Tsardom should have been urged to maintain a policy of modest reserve, and thus to recuperate itself. Instead of restraining her ambitious designs, they gave her fullest assurance of unconditional support in case of German intervention. M. Michon feels that, if France is to resume her proper place in the world, her representatives must take full control of her foreign relations, shun the whole policy of alliances, and set her face against all secret treaties.

*Jean Guillaume de la Fléchère.* Der erste Schweizerische Methodist. Ein Gedenkblatt zu seinem zweihundertsten Geburtstag, September 12, 1729. Von Bischof Dr. John L. Nuelsen. (Zürich: Christliche Vereinsbuchhandlung. Fr.2.50.)

For the bicentenary of 'Fletcher of Madeley,' Bishop Nuelsen has



published this concise yet comprehensive biography. It is in every respect a worthy memorial of the pastor, theologian, and saint, whose life was 'an embodiment of the Methodist doctrine of perfect love.' Through the good offices of university librarians, access has been obtained to Swiss literature of the eighteenth century, with the result that some anonymous references in Fletcher's letters have been identified. For example, in 1755, the year of his conversion, writing to Wesley, he summarizes the opinions of 'a distinguished theologian.' The name of the author quoted in the 'Letter on Prophecy' is not given, but Professor Wernle, of Zürich, supplies it. The writer was Theodore Crinsoz de Bionnens, whose *Essai sur l'Apocalypse, avec des éclaircissements sur les prophéties de Daniel*, anonymously published in 1729, the year of Fletcher's birth, 'greatly stimulated the study of prophecy amongst Latin Protestants.'

In an admirably clear account of Fletcher's controversy with Calvinists, Bishop Nuelsen shows that 'his attempts to mediate were not due to a spirit of weak compromise, but to a sincere endeavour to find a synthesis. He was convinced that there were elements of truth in both views, and that both were one-sided. One looked at truth from the right and the other from the left.' 'When reading his writings,' says Bishop Nuelsen, 'one might think one was listening to a speaker at the Stockholm Conference, or at a meeting of the "World Alliance for Promoting International Friendship through the Churches."' For example, 'If it is good to unite for the distribution of Bibles and Testaments, which, after all, contain only the letter of the gospel, would it not be even better to unite for the spreading of peace and love, which are the spirit of the gospel?' In the spirit of Fletcher this sympathetic appreciation of his personality and life-work has been written; it gives a graphic sketch of 'the first Swiss Methodist,' and 'Wesley's designated successor.' Two valuable supplements contain references to the literature about Fletcher, German and French as well as English; also a chronological bibliography of Fletcher's writings.

*Stephen Hales, D.D., F.R.S. An Eighteenth-Century Biography.* By A. E. Clark-Kennedy, M.D., M.R.C.P. (Cambridge University Press. 15s.)

The writer was asked to give a short account of Dr. Hales's life and work when the Master and Fellows of Corpus Christi College, Cambridge, celebrated the two hundred and fiftieth anniversary of his birth. He collected so much more material than was needed for the address that he decided to write this biography. It is a story of unusual interest and importance. Hales was a descendant of an old Kentish family, and became a pensioner of Benet College, as Corpus Christi was then called, in 1696, at the age of nineteen. He was intended for the Church, and on his merits as a student of theology was pre-elected into a Fellowship in 1702. He was duly admitted the next year. A few months later William Stukeley, who was bent on

scientific study, came up as an undergraduate. Hales was keenly interested in Stukeley's botanical rambles, and his dissections and experiments. In 1709, Hales became perpetual curate of Teddington, then a country village with less than 500 inhabitants. The income was £80 a year, but he had time for his researches and experiments on the circulation of the blood, and threw himself with great zeal into the work of the parish. He kept the parish register with much care, from which some quaint entries are quoted. When the rectory of Porlock, in Somersetshire, was given him, he resigned his Fellowship. Four years later he was offered the living of Farringdon, near Winchester, and resigned his rectory. Farringdon was the next parish to Selborne, and Gilbert White, who later became his deputy there, calls him 'my most valued friend.' When Pope came to live at Twickenham, Hales assisted in laying out his grotto garden, and the two men became warm friends. Hales made many experiments in the flow of sap and the hidden machinery of vegetable life. His wife died in 1721, a year after their marriage, and they had no child. He had a native innocence and simplicity of manner, and was remarkable for social virtue and sweetness of temper. He refused preferment in order to concentrate on his useful occupations. He was a temperance reformer, and a trustee for Georgia who went to Gravesend to bid good-bye to the Wesleys when they took ship for Savannah. His ventilation of prisons was an attempt to avert the jail distemper, and he also suggested the use of ventilators in mines. When John Wesley was at Teddington on July 8, 1753, Hales invited him and his host to his house and showed them some experiments. Wesley adds, 'How well do philosophy and religion agree in a man of sound understanding,' and his biographer adopts Wesley's words as a description of a man of great ability in research, blameless reputation, and unwearying zeal in doing good and relieving distress.

*The Life of Benjamin Disraeli, Earl of Beaconsfield.* By W. F. Monypenny and G. Earle Buckle. (John Murray. Two volumes. 21s. net.)

Mr. Buckle has been able, by the use of thin but durable paper, to pack the whole of the six volumes of Disraeli's *Life* into two volumes. Prefaces and Appendices are included; nothing, indeed, is omitted save a few of the illustrations. Sixteen of these are left, including the portraits and the view of Hughenden Manor. Mr. Buckle has revised the work throughout, correcting mistakes, supplying needed explanations, and adding the few facts of importance that have come to light since the original publication. In the two first volumes, for which Mr. Monypenny was responsible, his notes are now placed in square brackets, with his initials. He has also been able to include some corrections which Mr. Monypenny had made in his own copy. The Introduction to the new edition speaks of the way in which Disraeli's reputation has been rising since the first volume appeared nineteen years ago. 'Mr. Baldwin, a man almost as different as possible from

Disraeli in race, circumstances, upbringing, and personality, never tires of proclaiming, between forty and fifty years after Disraeli's death, that his own political creed is based on that great man's teachings.' There is a fascination about the man himself which makes him one of the most arresting figures of his century, and that is felt by men of all political parties. The *Life* is an acknowledged masterpiece, and this wonderfully cheap edition puts it within the reach of those who could not face the cost of the six original volumes. They will not be slow to appreciate the enterprise of the original publisher, to which Mr. Buckle makes grateful reference, nor to that of his son and successor, to whom this edition is due.

*Short History of the Christian Church from the Earliest Times to the Present Day.* By C. P. S. Clarke, M.A. With eight maps. (Longmans & Co. 10s. 6d.) Prebendary Clarke is Lecturer in Church History at the Salisbury Theological College, and has aimed at presenting this history in an interesting and intelligible manner. It covers a long period crowded with great events, but it succeeds in illustrating its statements by concrete examples, which give vividness and point to the record. It is divided into eight periods: The Age of Persecution, The Age of the Councils, The Dark Ages, The Papal Monarchy, The Age of the Reformation, The Church in the Modern World. The account of the persecutions, of early Christian writings outside the Canon, and of the Christian Ministry, are luminous, and the sketches of three Eastern bishops and three great men (St. Martin, St. Jerome, and St. Ambrose) are vivid though condensed. There is also a clear estimate of St. Augustine, 'perhaps the most potent force in the history of the Western Church since the days of the Apostles.' At a later stage we find interesting sketches of Anselm and Becket. John Wesley is 'reckoned with the great religious reformers—with Benedict, Dunstan, Francis, and Ignatius Loyola.' Like Loyola, 'his greatness lay, not in originality, but in personal influence, iron determination, and ability to adapt means to ends, over and above a spirit of self-sacrifice almost superhuman.' Mr. Clarke overlooks the fact that Charles Wesley left Georgia a year before the Hopkey and Causton troubles, but the pages given to the Wesleys and Whitefield are broad-minded, and point out that 'fellowship and the opportunity of expression satisfied two great psychological needs of the fervent convert.' The compass of the survey may be judged from its sections on The Age of Reason in France, Germany, and America; Evangelical Movement; the Catholic Revival; the Tractarian Movement; and the survey of Anglicanism in America, and of Modernism. It is a workmanlike history, based on careful research and presented in a way that is really illuminating.—*Beginnings of the Christian Church*, by W. D. Schermerhorn (Abingdon Press, 75 cents), is intended for study circles, and gives questions for review and discussion and a short bibliography at the end of each chapter. The Professor of Church History at Garrett Biblical Institute shows how Christianity adapted itself to contemporary needs

and modes of thought; how the Creeds were formed and the victory won by the new religion.—*A Brief Sketch of the Church of England*. By G. K. A. Bell. (Student Christian Movement. 4s.) This sketch has been prepared with great care, and not only gives a clear historical record, but describes the organization of the Church, its chief officers and the mode of their election, its revenues and their administration. It is pleasant to read and full of facts. Such a book will be prized by all who wish for a brief and authoritative account of the Church of England by such an acknowledged authority as the Bishop of Chichester. Its references to the Lambeth Conference of 1930 and the subjects to be considered are of special interest.

*A History of Church Discipline in Scotland*. By Ivo M. Clark, B.D., Ph.D. (Aberdeen: Lindsay. 7s.) Dr. Clark traces the principles underlying discipline through the various periods of the history of the Church in Scotland. After dealing with its origins in the New Testament, he describes the discipline of the Celtic Church and of the Roman Church in Scotland down to 1560. A clear account is given of the earlier Reformed Standards, of the Second Book of Discipline, and the period from 1578 to the Revolution Settlement in 1690 and down to the present time. The causes of the decline of discipline are pointed out and the lines are indicated which the efficient discipline of the ministry and of the members must follow. The investigation has special value and timeliness in view of the happy union of the Church of Scotland.

*Dr. John White: A Biography and a Study*. By Alexander Gammie. (James Clarke & Co.) This is an opportune addition to the 'Great Churchmen' Series, and no one can deny Dr. White's right to a place in it. He has proved a strong man in all his charges, and has made himself the leading figure in the General Assembly of the Church of Scotland by his wisdom and his courage. The Union of the two great Churches of Scotland owes more to him than to almost any other man, and Mr. Gammie helps us to see how he has worked for that triumph. The biography shows also Dr. White's part in social and educational questions, his joy in salmon-fishing, his attraction for young folk, and his splendid service as chaplain in the war. Dr. Fleming rightly describes him as 'a great asset to Scotland.'

*Richard Cobden*. By Sir Charles Mallet. (Ernest Benn. 1s.) This is the first lecture given under the Cobden Memorial Association. Viscount Grey, who presided, paid tribute to the generosity of Mr. and Mrs. Fisher Unwin, who have presented Durnford House, Cobden's old home, as a memorial. John Bright's son and Cobden's daughter, Mrs. Unwin, took part in the proceedings. The lecture gives an interesting sketch of Cobden's life and the leading part he played in the abolition of the Corn Laws and in the Commercial Treaty of 1860 with France. He was not only a great commercial statesman, a great economist, a fearless reformer, but essentially a

moralist in politics, who made, like Cromwell's veterans, some conscience of what he did. There is a long road to travel before we realize Cobden's ideals, but he himself would have been surprised at the way in which they are now accepted and in part realized.

*James Clarence Mangan and the Poe-Mangan Question.* By H. E. Cain. (Washington.) This is a dissertation presented for the degree of Doctor of Philosophy by a young American student. He shows that both Poe and the Irish poet Mangan were dipsomaniacs. Mangan was perhaps as fine an original genius as Poe, but considerably inferior in poetic conception and artistic execution. In imaginative power Mr. Cain thinks the two poets were peers. Mangan was a fine translator of German poetry, in which he sought to arouse a wide and deep interest. He became 'the first spokesman of German lyricism in Ireland.' He knew at least five languages. There is no direct or indirect evidence to show that one of the poets influenced the other. Both had a common source in Coleridge, both were ardent students of Byron. Mr. Cain feels that Mangan's poetry rings nobly and melodiously. Its pathos is worthy of the tender heart that bore it; its art is eloquent of the genius that conceived it. It is a dissertation which lovers of poetry will prize.

*Plain Tales from Flanders.* By the Rev. P. B. Clayton, M.C. (Longmans & Co. 3s. 6d.) The Founder-Padre of Toc H has put together a set of papers and addresses describing some of the heroic deeds and wonderful conversions at Talbot House in Poperinghe. They are thrilling stories, and stories that are sometimes intensely pathetic. Archie Forrest, from Blackburn, was killed the week after he made his first communion. He had been a Christian only six weeks, but his life in that time had irradiated the whole circle of his friends. The gunner who came in to the concert-room in Poperinghe and sang 'Follow me home' disappeared as suddenly as he came, but Mr. Clayton never knew a man's soul shine through his art as it did then. There is a chapter on the clergy-training school at Knutsford, an amusing account of a wonderful old schoolfellow, and a little paper on friends met in a night ride from Oxford to Southampton which makes a pleasing sequel to a book of no ordinary charm.—*All Quiet on the Western Front.* By Erich M. Remarque. (Putnam's Sons. 7s. 6d.) We do not wonder that more than 300,000 copies of this book have been issued in twelve months. No aspect of life at the front seems to be omitted. The bravery, the terror, the wounds and death, are told with dramatic force. The utter absence of any ordinary sense of decency is repelling, yet its very realism makes us understand what war really is, and fills us with strong determination to labour for its utter abolition. The writer is now an editor and motor specialist in Berlin, and his book is one of the most powerful indictments of war that our generation has ever read.—*Joan of Arc* (Williams, Lea & Co., 6d.) is written by Dr. Lamond for the Girl Guides. The story of the only woman military saint is told in an



impressive way, and we hope that girls all over the world will learn much about the French saint and patriot.—*Knightage*, 1929–30. By William Bull. (Fowler Wright. 5s.) Sir William Bull, Knight Principal, has edited the fifteenth edition of this list of knights, together with a brief biography of each and a short account of the origin, work, and objects of the Imperial Society of Knights Bachelor. It was formally constituted in 1908, and has nearly 1,000 names on its roll. A full account is given of its constitution, with Tables of Precedence and an interesting list of 100 of the most distinguished knights, headed by Sir William Gascoigne, created in 1405, and closing with Sir Ernest Shackleton, 1909. Sir George Chubb, 1895, now Lord Hayter heads the Order of Precedence in the dignity of knighthood. The brief biographies are an interesting feature of the volume.—Messrs. Burrows' *Handbook to the Royal Borough of Kensington* has reached a fifth edition, and both text and illustrations are worthy of that historic district.—*The Scottish Prayer Book: Its Value and History*. By W. Perry, D.D. (Cambridge University Press. 4s. 6d.) The Dean of Edinburgh dedicates his volume to Dr. Maclean, Bishop of Moray, who took an important part in the revision of the Prayer Book in 1918–29. The sources of the book and the influence of the English Prayer Book of 1928 are clearly traced, and the chief features of the Kalendar, the Scripture Lessons, and Psalms are described. The modifications of each service are also explained. The Athanasian Creed gains by a more accurate translation, and its use is only obligatory on Trinity Sunday. Psalms which are mainly imprecatory are omitted, while single verses of this nature are starred and may also be omitted. Dr. Perry has done great service to the Scottish Church by this comprehensive and scholarly explanation of its Prayer Book, and all who are seeking to improve their forms of Christian worship will find it of great value as a guide in their own studies.—*The Rise of the Christian Church*. (Cambridge University Press. 7s. 6d.) This is the first of three volumes on 'The Christian Religion: Its Origin and Progress.' Each volume is divided into three parts, published separately at half a crown. The first group opens with a sketch of 'The Jewish People and their Faith,' by Dr. Elliott Binns, who surveys the history on the background furnished by archaeology, and traces it through the prophets to the coming of Christ. Archdeacon Hunkin follows with an account of 'The Early Christian Church.' His chapter on 'General Conditions in the Gentile World' is an admirable survey of the environment of the new religion, and the study of St. Paul's teaching is fresh and suggestive. The editor of the series, Professor Bethune-Baker, closes with 'Early Traditions about Jesus.' That involves a study of the Gospels and the miracles in the light of modern criticism which is of special interest. The next volume will show how the new religion won its way in the world, especially in England; the third will set 'the main features of the faith of the Church in comparison with some of its rivals of to-day,' will sketch the history of worship, and answer the question, 'What is the Church's task in the modern world?'

## GENERAL

*Bird Haunts and Bird Behaviour.* By Charles E. Raven, D.D. (Martin Hopkinson. 10s. 6d.)

CANON RAVEN'S interest in birds began as a boy in Kensington Gardens, when the only event in his Nature Calendar was the earliest appearance of ducklings on the Round Pond. Later he haunted Leadenhall Market, where anything might turn up at the stalls. A shilling was his limit, but with that he got many a curiosity, and made paintings of his purchases under the eye of his artistic mother. The year before the war, through the help of the buyer and chief salesman of a West End shop, an astonishing number of species came into his hands during the next two seasons. He examined, painted, and skinned eighteen different British ducks. During the stress of war, birds not usually shot for food came into the market, and the young enthusiast was particularly interested in shovellers. He skinned thirty-five and examined many more, and convinced himself that, though the first-year birds do not moult their grey wing-coverts, they generally assume in other respects a plumage similar to that of the adult. The full nuptial dress is rarely seen before Christmas. The most interesting find was a magnificent male falcated or crested teal in March 1915. He had watched ducks courting in the parks and at the Zoo. 'The bowing face to face and the circular dance on the water of pairing mallards; the upheaval of the breast and bridling of the neck of the cock teal; the upflung head, the wheezy cry, and the backward splash of the golden-eye—these were familiar long before the wild birds had ever come my way. Indeed, the whole tribe in their native haunts was almost unknown to me, until after the war.' That loss has been repaired during the last ten years, when most of the ducks have come under observation. Canon Raven finds it more attractive to spend some time with a single species than to pass rapidly from one to another; a detailed observation even of something common pleases him better than a long list of places and names. 'Behaviour interests me: localities often bore.' The mentality of birds he feels to be far more important than their place of residence or their variation of pigment. In June 1928 he was able to visit Valencia, where wrens were the commonest birds; linnets also were almost as abundant. The glory of Valencia is its magnificent cliffs on the western shore. Gulls were there in plenty, and the cliff was dotted with sitting birds. There were forty or more pairs of these fulmars. A lucky snap of the camera caught one turning. Canon Raven says, 'Among the many glimpses of sea-fowl at home that I have had in recent years, none had more beauty than this—beauty of that fairy glamour which seems hardly to belong to the earth.' The photograph almost makes us share his delight. But the chough gave the visitor most pleasure. 'They are always

restless and talkative, volatile in temperament, full of the joy of life, careless of human intrusion, and entering into the business of the moment with zest.' The air was full of ants, which made food so abundant that the choughs were working off their excess of energy in gambols and sport. One June day, on the dunes of Texel, a great flight of huge dark birds appeared. There were fifty at the least. They were cormorants, presumably from the great breeding-station on the Scheldt beyond Rotterdam, which Canon Raven visited a week later. In the spring of 1927 he saw two small colonies of cormorants in Anglesey, and in 1928 an attack of fever sent him in early June to the coast of County Cork, where he watched a tiny bird put its head into the mother's mouth and satisfy its hunger with the digested food it got there. The mother 'pumps the meal up into the wide pouch behind the jaws, opens it like a narrow-mouthed bag, and lets the chick help itself.' Visits to Holland are chronicled. They saw two colonies of purple herons, and, after wading up to the knees in water, a photograph was secured of the light and delicate nest. It seemed hard to believe that so large a bird could brood on it, but, despite their imposing appearance, herons are, for their size, the lightest and least substantial of birds. A spoonbill colony, where the glorious creatures rose glittering and sailed over their heads, was the chief delight of this day. It was 'a spectacle intolerably beautiful. The great white wings, the long slender shapes, the ease and grace of their motion, the silence of their ordered advance—so might Dante, emerging from the steeps of Purgatory, have been welcomed by a host of angels.' Canon Raven's photographs add greatly to the value of his delightfully intimate study of birds and their behaviour.

*In the Land of the Lion.* By Cherry Kearton. With eighty-eight photographs. (Arrowsmith. 10s. 6d.)

Most of Mr. Kearton's photographs were taken on his last expedition to Central Africa, and as we turn his pages we learn what risks he ran to secure them, and with what indomitable patience he waited for his opportunities. The illustrations are wonderful, but the record of his adventures and his first-hand study of beast and bird and insect are not less wonderful. It adds to our pleasure to find that he went among these creatures unarmed, and, despite some narrow escapes, came off unhurt. We trust that his protests against the ruthless destruction of many species will not be unheeded. He lets himself 'hope that the day will come when men will realize that animal life is not theirs to take.' Sitting on a small hill in Central Africa, he looked over a plain where two or three hundred zebras, kongonis, and gazelles were feeding. The two animal sentinels seemed uneasy, and Mr. Kearton saw with his field-glasses a lion crouched under a tree. When it crept nearer, the two sentinels bolted and the whole herd thundered away. It was amazing that so big a creature could crouch flat, and come and go in short grass without being visible. Once a lioness stalked Mr. Kearton, with

four others following her. He had sent the 'boy' for his companions and his camera, but he had a terrible time of anxiety before they arrived. The elephant is not to be trifled with. If he thinks you dangerous, he will not hesitate to come for you, and, as he can overtake a car travelling twenty miles an hour, you will have to be agile to escape. When time is given, you may outwit him by moving quickly in a transverse direction, so that the wind fails to carry news of you to him. Mrs. Kearton had a very narrow escape from driving her car into the midst of forty elephants with their youngsters. The rhinoceros is extraordinarily regular in all his habits, but you can never be sure of his temper. When he charges, if you are not prepared to shoot, the only way to safety is a tree. Mr. Kearton had a narrow escape from a hippopotamus that came after their boat and chased them to the shore fifty yards away. The buffalo is one of the most dangerous of South African animals, and the very sight of the crocodile makes one shudder. There is a delightful chapter on the giraffe; another on apes and monkeys. The leopard is a terror. He has a lust for killing. One of them in his raids carried off twenty-two village children before he was shot. The cheetah resembles the leopard, but is entirely lovable and harmless. Snakes, birds, gazelles, ants, and locusts all come into the pictures, and of all Mr. Kearton has much first-hand knowledge to share with his readers. There is not a dull sentence in a book which lights up the wonderland of Central Africa.

*Devon and Somerset.* By S. E. Winbolt, M.A. Illustrated from photographs by Edgar and Winifred Ward. (G. Bell & Sons. 6s. net each.)

Mr. Winbolt has followed up his fine guide to Sussex by this pair of guides to the great western counties, and has enjoyed the co-operation of Mr. and Mrs. Ward, who are distinguished camera artists. Mr. Winbolt is not only an historian, but an archaeologist who has done important work in connexion with Roman remains in Britain. He divides Devon into eight districts, in each of which the tourist 'may have his fill of the picturesque, the historic, and the romantic.' The physical character of the county is brought out as influencing its political, social, and economic history; then we find ourselves in Exeter, with its noble cathedral and its wealth of small parish churches. The glorious coast-line, the moors, Plymouth, 'with its front of rocks, walls, and forts, its creeks and shipping,' live in the spirited descriptions and the splendid illustrations. Somerset is 'a wondrous pleasant land to ramble in,' and Mr. Winbolt has cycled over it and motored nearly 800 miles to select of its best. He arranges his matter on similar lines to those used for *Devon*. After the survey of its physical character, the county is divided into six regions. The views of Compton Martin Church, of Wells Cathedral, of Burrington Combe, are very effective, and Mr. Winbolt lights up the Doone country-side, though he feels that to realize *Lorna Doone*

one must wander at leisure in the wilder places and more secluded valleys of the moor. He recommends an Exmoor walk which many will be eager to take, with this guide as company.

*All's Well that Ends Well.* (Cambridge University Press. 6s.)

Sir Arthur Quiller-Couch holds this play to be one of Shakespeare's worst, travestied in the beginning upon Boccaccio's fine prose-story, subsequently farced with many noble lines. It is a thing 'of the boards.' 'What reader or playgoer can carry away any belief in any of its characters but Helena, the King, and the charming old Countess?' The real moral difficulty of the play in the artifice of Helena is compared with that of Isabella in *Measure for Measure*. The uncouthness of certain passages is pointed out. The later and greater Shakespeare is apparent here and there, but 'the mass of the writing would seem to belong to a Shakespeare at his most immature and most inept, and irritates the reader, jolted between two styles.' Mr. Wilson's study of the text, the detailed notes, the glossary, and the fine portrait of William Harvey, the most distinguished member of the 'congregated College' referred to in Act II., scene i., line 117, makes this an important addition to 'The New Shakespeare' Series.

*The Real Rhythm in English Poetry.* By Catherine M. Wilson M.A., Ph.D. (Aberdeen University Press. 7s. 6d.)

This treatise is described by Sir Arthur Quiller-Couch as original pioneer work which will raise contention. It opens with a study of rhythm in general. Dr. Wilson finds it binding the whole world together, and shaping mental as well as physical movement. Her method is to collate the prosody of poetry with that of music, and she gives a full account of the material on which she has to work. This is followed by a chapter on 'Rhythm in Particular' and a final section giving 'Examples of Resulting Prosody.' Up to this point, general and fundamental principles have been considered, and the structure of feet and the balance of simple phrases illustrated. Now more complex phrase groupings are illustrated, and the rhythmic structure of verse sentences analysed. 'In the *Paradise Lost* rhythms, the significance of the part consists in being an organic piece of the whole; Milton's phrases are rhythmical because the whole is rhythmic. Shakespeare's whole is rhythmical because the individual parts are. The paragraph feeling colours Milton's phrases; Shakespeare's phrase rhythms give character to his rhythmic paragraphs, where, or if, we may talk of such.' The difference is matter of fact, not of imagination. We all feel it, and all literary appreciation seizes on it. Dr. Wilson's study is one for careful investigation by experts.



*The Complete Stalky & Co.* By Rudyard Kipling. With illustrations by L. Raven-Hill. (Macmillan & Co. 10s. 6d. Leather, 12s. 6d.) *Stalky* is the schoolboy hero of our day, and Mr. Kipling has added to the compass of the story by including 'Stalky' from *Land and Sea Tales*; 'The Satisfaction of a Gentleman'; 'The United Idolaters'; 'The Propagation of Knowledge'; 'Regulus,' and four poems which catch the spirit of various tales. *The Complete Stalky & Co.* is really the complete schoolboy, boiling over with high spirits, but a real gentleman at bottom, and a miracle of adventure and daring. Mr. Kipling knows him through and through, and we feel that he has no lack of admiration for him. The volume is dedicated to his old head master at Bideford, Mr. Price. The stories gain by the skill of the illustrator, who really enters into the spirit of the book and adds much to its fun and interest. It is a companion volume to *The Two Jungle Books*, with which it can be had, bound in leather, in a case at 25s.—*Ancestor Jorico.* By William J. Locke. (John Lane. 7s. 6d.) The deaf and dumb soldier and his master Toby are the central figures of a story which includes a treasure-hunt, a terrific Atlantic storm, two happy marriages, and not a few disasters. There is a fine 'assertion of the deep, sweet humanity in men and women that alone of all things in the world makes human life possible.' Of that there are not a few illustrations in one of Mr. Locke's best pieces of work. It is very much alive.—*Devil's Drum*, by Lord Gorrell (John Murray, 7s. 6d.), is a detective story which solves one mystery and plunges straight into another. The gash in the cliffs known as the Devil's Drum fills a large place in the story, and the London detective whose wits are helped out by Lady Hemington's old lover makes not a few blunders, but wins a noble woman's devotion. The secret is well kept, and the interest is held right to the end.—*Soldiers of Misfortune*, by P. C. Wren (John Murray, 7s. 6d.), begins and ends with the French Legion, but its central scenes are in England, where the boy Otto, who is left with nothing but a title, holds fast to his family motto, 'I saye and I doe!' and pays smartly for his chivalry. He loses his Oxford training, loses the girl he loved, and has all manner of misfortunes, but he is always the true, fearless gentleman, and his patron, Joe Mummery, is a really fine fellow, boxer though he is. Otto himself is a marvel, and the amazing prize-fights out of which he comes as champion lose nothing in the telling. They really take one's breath away.—*The Lady of Laws.* By Susanne Trautwein. (Seeker. 7s. 6d.) Olimpia di Porta Ravegnana is Professor of Law in Bologna University, the peerless successor to her father, who held the chair with great distinction. She falls a victim to Lambertazzi's passion, but her boy becomes the joy of her life. She proves her pluck in the terrible military outbreak in the city, saves lives, and is almost worshipped by the people. Her own fate is tragic, but she is never nobler than when she goes to work in the camp where the plague is raging, and her son, crushed at first by her death, brings Bologna back to peace and Guelphic policy. It is a powerful story, and the translation from

the German has not robbed it of its fascination. It would be hard to conceive of a nobler heroine than Ravegnana.—*The Good Companions*. By J. B. Priestley. (Heinemann. 10s. 6d.) There are great riches in this volume. Was ever football chronicled like the match at Bruddersford which so disgusted Mr. Oakroyd? When he starts on his travels we never have a dull moment, what with fairs and stall-keepers and quaint characters of all sorts. But the centre of interest is the concert party which Miss Trant takes in hand and calls 'The Good Companions.' There are three crack players in it who are soon on the way to fortune, and the rest are as interesting as Susie and Jerry and the schoolmaster musician. Their struggles are many, and exciting too, but when the company breaks up there are marriages and triumphs, and Oakroyd finds his way to Canada, and so to fortune. It is a story full of movement, and every one of 'The Good Companions' becomes a living friend.—*Hans Frost*. By Hugh Walpole. (Macmillan & Co. 7s. 6d.) The novelist and poet is cradled in luxury by his rich and handsome wife, but at the coming of Ruth's niece on his seventieth birthday he wakes up to new life. Nathalie is a charming girl, and her old uncle is absolutely devoted to her. His freedom from Ruth's rule is not won without a long struggle, but at last Hans finds the quiet in which his brain begins to work afresh. It is a strange record of personal antipathies, but it is as interesting as it is bewildering, and Mr. Walpole has never shown his art as a delineator of character more skilfully than in this surprising story.—*Rome Haul*. By Walter D. Edmonds. *Sir Toby and the Regent*. By Paul Herring. (Sampson Low & Co. 7s. 6d. each.) Rome lies on the Erie Canal, and its life is sketched in vivid detail in this story. Dan is a fine fellow, and he gets a boat of his own and wins many friends among the canal men and women. Morals are not much in favour, but Molly is a woman with spirit and rare capacity as a boatman's companion. Dan's heart is in farming, and he gets his chance at last, but Molly deserts him, for she cannot tear herself from canal life. There is rough life, fierce fighting, and a long pursuit of the canal bandit which ends disastrously. *Sir Toby and the Regent* has still more grim and rough fighting, and the Prince Regent figures largely in it. The nabob and the squire are a notable pair of elders, and Sir Toby and Trixie make them very happy at last.—*The Other Shepherd*. By Ernest C. Wareing. (Abingdon Press. \$1.) The editor of the *Western Christian Advocate* tells the story of the first Christmas among the shepherds at Bethlehem. Malchaiah is wrapped up in his flock, and treats the angels' song and the wise men with disdain. He has lost a ewe with her lamb, and when he finds them he refuses to part with the lamb for an offering at the circumcision of Jesus. It is an arresting story, and its climax comes when the shepherd, now an old man, meets Philip and the Ethiopian eunuch and sees 'the Crucified.' The full-page illustrations are beautiful, and the dramatic power of the story is intense.—*Up Anchor*, by D. H. Hickey (Abingdon Press, \$1.50), is a story which makes one feel the romance of the sea and its sailors. As a college

student Mr. Hickey went round the world in sailing-ships, and he has made a fine story out of those experiences.

*The Three Half-Moons.* By F. W. Boreham, D.D. (Epworth Press. 5s.) The Three Half-Moons lie in the valley at the back of Maori Leap, one of New Zealand's most awe-inspiring and romantic regions. There the writer and his friend Broadbanks are camping, and we go off with them shooting rabbits, and find ourselves launched in a breezy discussion of visions and blind spots and eyes to see the galaxy of graces in our friends. It is an arresting study, and the essays that follow have the charm and freshness, the insight into life and character, which have given Dr. Boreham a world-wide audience. They will get as much pleasure as ever whilst turning these pages in his company.—*The Adventure of Youth.* By Sir Arthur K. Yapp, K.B.E. (Longmans & Co. 4s.) Few men know the youth of the world so intimately as the Deputy President of the Y.M.C.A., and his realms of adventure are youth, manhood, sport, service, life overseas, and the adventure of adventures in the service of Jesus Christ. There is not only a wealth of ripe experience in the book, but a glow of gracious feeling makes itself felt on every page. The papers are short, but they have many sparkling incidents, and are full of practical good sense. We should like to see the book in the hands of every young man, and every maiden also.—*Pass on the Torch.* By Allen E. Cross. (Boston: Pilgrim Press. \$1.) *From the Heart of Motherhood.* (Longmans & Co. 3s. 6d.) Dr. Gordon regards Dr. Cross as the best hymn-writer of this generation, and his religious lyrics are graceful and spiritual—verses that stir both thought and feeling. 'The Great Companion' is a beautiful little thing. America, of course, has its share in the other sections, and the 'Mater Amabilis,' 'Emma Lazarus,' and 'Whittier' have real beauty. It is a choice set of verses. We owe *From the Heart of Motherhood* to John Oxenham's sense of its moving tenderness and intimacy. It has been a great delight to him that consent has at last been given for its publication. It is the voice of one who fathomed the pain and bliss of motherhood, and makes one wonder at the depth and intimacy of this lovely outpouring of her hopes and fears.—*Scratch Dials: Their Description and History.* By Dom Ethelbert Horne, F.S.A. (Taunton: Wessex Press. 2s. 6d.) Students of old churches are familiar with a primitive form of sundial, consisting of a few lines cut into the stone. Their original object was to mark the hour for Mass, and where there is only one line it runs to the point where the figure viii. is on a clock face. Where holes are used instead of lines, the hole at this point is often deeper than its neighbours. The hour for vespers, between 2 and 3 p.m., was also indicated. Many dials have a 6 a.m. line cut very distinctly, and this may have been a guide for ringing the early morning Angelus. That, however, is merely theory. The dial is generally placed where it met the eye of those approaching the church. Some walls have four to six scratch dials on them. Directions are given as to the way to photograph the dials. Sixteen illustrations of typical specimens add much to the interest of

a little book of uncommon interest.—*The Book of the Moth* (1s. 6d.) and the *D.H. Gazette* (6d.) show how flying is opening to the world a new realm of wonders. The De Havilland Company explain the construction of the light aeroplane, and describe the pleasure and the safety of flying. Full information is given as to costs and the way in which pilots are trained. It is indeed a world of wonders.—

*The Keswick Convention, 1929.* (Pickering & Inglis. 2s. 6d.) Those who could not get to Keswick will find in these reports of the addresses much food for uplifting thought. The portraits of Dr. Inwood and Dr. Meyer, the group of speakers, and the view of Friar's Crag, Derwentwater, add to the interest of the record.—Mr. Allenson sends us three books of special interest. *The Spider's Telephone Wire* (6s.) gives pleasant talks to the young by the Rev. David Millar, with many illustrations by Mrs. Otway Falkiner. *Keep Climbing*, by J. Cocker (3s. 6d.), has twenty-six stories of great men and nature wonders. *Blazing New Trails*, by Archer Wallace (2s. 6d.), shows missionaries at work in a very bright and attractive way.—*Danger Zones of Europe.* By John S. Stevens, M.A. (Hogarth Press. 1s.) The third Merthens Peace Lecture is a study of National Minorities. The Balkan Wars showed that nationalism was no spent force, but the Great War gave it a new impetus of amazing strength. The situation is clearly discussed. South Tyrol hopes to win the use of its language, and some say in its own affairs. If no concession is made by Italy, it will, like Alsace-Lorraine, empoison the whole life of Europe. Agitation and full publicity are needed to rouse the conscience of statesmen to the perils of the situation.—*Lucie Attwell's Children's Book.* (Partridge & Co. 3s. 6d.) There is everything here to delight little folk—stories that amuse, bright verses, wonderful pictures in black and white, and coloured pages which are most effective.—*New and True Animal Stories.* By Eveline Tilke. (Allenson. 2s. 6d.) Boys and girls will enjoy these tales, and will learn to love and care for their pets.—Messrs. Oliphant's block calendars, wall cards, Scripture texts, and motto cards for the year are very bright with coloured groups of flowers and famous scenes. They are not only pleasant to the eye, but strike a cheering note for the day's march. The Methodist Diaries have a wide circulation, and those for 1930 are skilfully arranged to meet the requirements of ministers and laymen. They contain postal information and Sunday-school lessons. The schedules and other records in the Ministers' Pocket-book are invaluable. (Epworth Press, 1s. 6d., 1s. 9d., 2s., 2s. 3d., 2s. 6d., 2s. 9d.)—*British-Israel*, by P. W. Thompson, M.A. (Covenant Publishing Co., 2d.), fastens on the Israelitish cemeteries on the shores of the Black Sea and the four thousand words in our language derived from Hebrew to substantiate his claim that we are the Israelites. John Wesley 'led such multitudes of Israel to real repentance and vital belief out of rigid formalism as completely to change the moral and spiritual tone of the nation.' That is a hearty tribute, but we do not feel persuaded of the theory.

## Periodical Literature

### BRITISH

**Edinburgh Review** (October).—It is matter of no little regret that we note the last appearance of this King of Reviews. Francis Jeffrey began it in 1802 to conduct an active Whig policy, and it has borne its blue and yellow colours with real distinction. Its political views 'have ceased,' the editor says, 'to play any leading part in the national life,' and monthly magazines, newspapers, and the B.B.C. seem to meet the needs of the time, so that the *Edinburgh* is compelled to leave the field. It has a great history, and the final number is rich in varied material, such as 'Illiteracy and Self-Government in India,' 'Peopling the Empire,' 'British Civil Aviation,' and other subjects. 'Falkenhayn in Syria' shows that he had to face an army superior in numbers, training, equipment, and morale, launched upon a most bold and skilful plan of attack. He met with reverses, but in him Lord Allenby defeated a not unworthy opponent. Mr. Shadwell's 'Rationalization' will help many to understand this new term in our economic life. It is a better term, on the whole, than 'scientific management,' which it has displaced. It means the concentration of undertakings and the introduction of 'flowing work' which is a continual process of production, from the raw material to the finished work.

**The Hibbert Journal** (October).—In 'The Fourth Gospel and its Author,' Dr. Nolloth regards the difficulties felt by some in assigning the Gospel to the son of Zebedee as largely psychological. They are differently estimated by different people, whereas the rejection of his authorship raises difficulties which admit of no reasonable solution. The chief treasure of the Gospel—the discourses and sayings of our Lord—are 'their own best proof that they came from Him to whom the writer assigns them, and from no one else.' Professor Bacon writes on 'History and Dogma in John'; Mr. Montefiore on 'The Originality of Jesus.' 'The hero, humble and self-sacrificing, tender and severe, with a convinced consciousness of inspiration and of mission, the servant and helper of His brethren, but always also the leader and the Lord; it is a fine and original personality.'

**The Church Quarterly Review** (October).—The Bishop of Gloucester writes on Dr. Gore's Life of Christ and that by Professor Burkitt in *The History of Christianity in the Light of Modern Knowledge*. Dr. Moffatt's article on 'John the Baptist' in the same volume is also criticized. Many critical writers assume that a statement made by an ancient author must be incorrect, and 'cannot understand, apparently, how anything can be really true which is not



contained in every authority. It assumes that the original source was inadequate and meagre, and that the whole effort of the Early Church was devoted to trying to enrich it.' 'The whole of Dr. Moffatt's criticism of the narrative of John the Baptist bristles with this fallacy.' The bishop owes his realization of the fact that the gospel was really more wonderful than any report of it to Dr. Abbott's work on the Fourfold Gospel. One cause of failure to interpret the life of Christ is the refusal to use all the traditions about Him. The bishop's article is important. Miss Cooke's 'Francis of Assisi,' Mr. Walker's 'Religious Conditions in Rumania,' and other papers, are of special interest.

**Expository Times** (September).—Professor Moffatt discusses Matthew Arnold's *Literature and Dogma* as one of the 'Books that have influenced our Epoch.' It was a pioneer work which opened up fresh trails for later students. 'The very fact that so much of his argument seems to us commonplace is a proof that he was right in his main contention, and that in a wide sense he was successful in his effort to popularize newer methods of biblical interpretation and appreciation.' Sentences have the true ring of Arnold's style and spirit at its best. 'Every time that the words contrition or humility drop from the lips of prophet or of psalmist, Christianity appears.' 'All history is an accumulation of experience that what men and women fall by is want of conduct.' 'The Mysticism of Mary Webb' is worth noting.—(October).—Dr. Selbie pays warm tribute to Professor Peake as 'in many respects the most competent modern exponent of the mind of St. Paul,' and the scholar who was able to mediate to ordinary people the results of Biblical Criticism. Professor Mackintosh's article on 'The Great Church Union in Scotland' helps one to understand the problems so successfully solved in this great event. *Sartor Resartus*, by Professor W. P. Paterson, is described as another book that has influenced our epoch. Its chief significance lies in its contribution to a philosophy of religion. The spiritual philosophy to which Carlyle was a witness had 'no small influence in keeping the highest intellectual culture of the age in friendly relations with Christianity, and in bespeaking reverence for the faith once delivered to the saints.'—(November).—Dr. Robertson, of Broughty Ferry, writes on Robertson Smith's *The Religion of the Semites* as one of the 'Books that have influenced our Epoch.' He gives a brief account of Smith's work at Aberdeen and in Oxford; his Eastern travels and his joint editorship of the *Encyclopaedia Britannica*. Some of the positions and arguments have been confirmed in the course of years; doubt has been cast on others. New material and new sources of information will yield fresh guidance in biblical study if they are handled with the same comprehensive outlook, the same sympathy, reverence, and scientific methods which distinguished *The Religion of the Semites*. Canon Bindley's 'Note on the Second Coming' is important, and other articles will be of special interest to preachers.

**Journal of Theological Studies** (July).—The 'Notes and Studies'

in this number include three articles by Professor F. C. Burkitt, who shows the extent and variety of his knowledge by a paper on the Caesarean text of St. Mark, another on Jerome's work on the Psalter, and a third on 'Georgian Documents.' The learned professor modestly pronounces himself incompetent to write on Georgian literature, but he describes the work of Mr. N. P. Blake, of Harvard, and shows from what various quarters the students of to-day are expounding and illustrating biblical literature. Dr. St. J. Thackeray writes on Aramaisms in Josephus, and Mr. G. R. Driver contributes an interesting paper on 'Some Hebrew Verbs, Nouns, and Pronouns.' The Reviews of Books are even fuller and more instructive than usual. They include a notice of Dr. Macgregor's new book on *John*—the title is not ours—by Dr. A. E. Brooke; a paper by the Rev. Sir E. C. Hoskyns on 'Sacraments,' noticing new works by Lilley, Hodgson, and others, and Dr. Lutyn Williams gives an account of two recent books on Ramon Lull, by E. A. Peers. The whole number is full of interest to scholarly biblical and patristic students.

**Holborn Review** (October).—Tribute is paid in the Editorial Notes to the great Christian scholar who was busy editing this number at the time of his death. The January issue is to be a memorial number. The articles range from 'The Modern Value of the New Testament,' 'Idealism and the Church,' to 'Friendship in Shakespeare,' 'Joseph Conrad as Novelist,' and other interesting subjects. Professor Humphries' address at the funeral of Dr. Peake is given in full.

**The Congregational Quarterly** (October).—The editor pays gracious tribute to Mr. Garrood and Professor Peake, and has notes on Canon Streeter and on Mr. Aldous Huxley's article on Wordsworth in the *Yale Review*. The chief articles deal with 'The Free Churches and Unity'; R. W. Dale; Elizabeth Leseur, who belonged both to the world of Pascal and Voltaire. Dr. Rendel Harris has a short paper on 'The Phoenix.' The papers read at the Cambridge Congregational Conference in July are given, with 'Impressions' by Mr. H. B. Shepherd and Dr. Pell.

**The Rylands Bulletin** (July).—The 'Library Notes and News' are full of interest, especially those on Mr. Scott, as editor of the *Manchester Guardian*, 'a paper that men of all shades of political opinion, who are interested in literature, art, and ideas, can, and do, read with pleasure and profit.' 'Leaves from an Anatolian Notebook,' 'Vergil as a Student of Homer,' 'Assyriology in England during and since the War,' and other subjects, show what a treasure-house the *Bulletin* is.

**Science Progress** (October).—The 'Recent Advances in Science' are fully set forth in the opening pages. Articles on 'River Terraces and Raised Beaches,' and a welcome study of 'The Cobbler's-awl Duck,' are only a few of the outstanding features of this valuable number.

## AMERICAN.

**Harvard Theological Review.**—The July number is entirely occupied by a learned article on 'The Pharisees: their Origin and their Philosophy,' by Professor Louis Finkelstein, of the Jewish Theological Seminary of America, New York. Current theories are held to be merely partial explanations, and as a working hypothesis it is suggested that 'the Pharisees were originally an urban and the Sadducees a country group; but that gradually the Pharisees won to themselves, through their peculiar eschatological teachings and their democratic ideas, the mass of Judæan farmers, so that by the time of Josephus there were left to Sadduceanism only the wealthiest families in the nation.' The results of careful research into the ceremonial law, the civil law, and the theology of the Pharisees are presented; the political ideas of the Pharisees and the Sadducees are compared; and some direct evidence in support of the hypothesis is found in Josephus. Dr. Finkelstein claims that it explains, 'without resort to tortuous ingenuity, the different theological doctrines, legal opinions, ceremonial customs, and political ideals of the two groups.'

**Princeton Theological Review** (April).—The editor publishes an instalment of the lectures delivered by Dr. W. B. Greene to the students of Princeton on 'The Ethics of the Old Testament.' Its general characteristics are clearly stated, emphasis being laid on its preparatory character and permanent value. In meeting objections to Old Testament morality, some arguments are used which cannot be regarded as lessening the difficulties involved. Dr. Geerhardus Vos criticizes recent attempts to work out a scheme of 'Development in Paul's Teaching on the Resurrection.' The exegesis on which the evolutionary construction rests is held to be inconclusive, sometimes 'ingenious, but is it not too ingenious to invite confident acceptance?' P. E. Kretzmann writes on 'Modern Views about Inspiration—and the Truth of Scriptures,' Albert B. Dodd on 'Primary Requisites for the Speedy Evangelization of China,' Newton Wray on 'Is Conscience a Safe Guide?' A lengthy review of Dr. F. R. Tennant's *Philosophical Theology* pronounces the work deserving of 'high commendation in the main range of psychological and philosophical discussion,' although in some particulars 'the author's theology will diverge from the historic position of Princeton Seminary.'

**Journal of Religion** (October).—Professor Buckham in 'Beyond Science' thinks that science has developed a spirit of patient pursuit and readiness to revise conclusions which is not only scientific but moral, i.e. superscientific, yet the farther it advances the more its boundaries reveal themselves and the more clearly it points beyond itself. The realms beyond science are in 'very truth the power of our Here and Now,' as Troeltsch says. Dr. Meek discusses 'The Structure of Hebrew Poetry.' The poet was a free spirit who used his technique

as an instrument for the better expression of his thought, and did not allow it to trammel him. There are papers on 'Education through Creative Experience' and 'The Laity in Mediaeval Church Councils.' 'German Phenomenology and Religion' gives an account of the science of phenomenon of which Heidegger is the chief representative. Germany is looking for a new spiritual leader, and many think he is the man.

**Anglican Theological Review** (Milford: July).—'Knots' is an arresting name for a study of 'Binding and Loosing.' A primitive society which had advanced to the art of weaving naturally thought of supernatural powers as spinners and weavers. The article moves from imitative magic to the Power of the Keys in a striking way. 'Karl Holt, 1866-1926' pays tribute to a German professor who had no patience with showy or superficial workmanship. Notes on writers like Cardinal Gasquet fill three useful pages.

**Methodist Review** (September-October).—Dr. MacKinnon of Toronto, in 'The Christian Brotherhood,' regards the United Church of Canada as the herald of a better day, 'when the spiritual forces of Christendom shall present a united front to the common foe of selfishness, irreligion, and wordliness.' 'The Rise of the Anti-Mission Baptists' in 1820 is a vivid picture of a strange movement. 'Woodrow Wilson's Philosophy,' by C. R. Athearn, shows that the central principle of his idealism was the supreme value of personality. He staked everything on the triumph of truth. Professor Newton Davies reviews Archbishop Bernard's *St. John*. He thinks Dr. Bernard has made the link between the presbyter and the apostle far too close and intimate. His own opinion is that the presbyter 'depends, not only on traditions derived ultimately from the Apostle John, but is also the spokesman of the thoughtful, devout company of Christian believers in Ephesus.'—(November-December.)—Bishop Thorburn's sermon on 'The Meaning and Interpretation of Pentecost' forms an introduction to the Pentecost Celebration of the Methodist Episcopal Church in 1930. The fiery baptism 'will yet touch the unused forces and powers of the Christian world. What God has done He can and will do again. The Holy Spirit is now in office here on earth.' Dr. Elliott's little hymn, 'The Spiritual Nativity,' is a happy blending together of Creation, Christmas, and Pentecost with the spiritual birth of all the children of God. There are important articles on Religious Education, the Overthrow of Dogma in Theology, the Apostolic Succession, World Peace, the Quaker, and many interesting Notes and Reviews in this rich number.

### FOREIGN

**Analecta Bollandiana** (Tomus XLVII., Fasc. iii. et iv.)—Sixty-six pages are given to the catalogue of hagiographical codices in the public library of Audomaropolis. Large part of the Bertinian monastery found place here, with many codices from the Abbey of

Claramarensis. These were first catalogued by M. Michelant in his *Manuscripts de la bibliothèque de Saint-Omer*. The first codex is the Miracles of St. Thomas of Canterbury, and valuable notes are given on each codex, with an Index Sanctorum at the end. The Passion of St. Pansophios of Alexandria is edited by Paul Peeters; the Lives of St. Cunibert of Cologne and the Tradition Manuscript by Maurice Coens; the Vigils of St. Martin by M. Delahaye and the Greek Lives of St. Pachomius by François Halkin. Extended notices of hagiographical publications complete this important number.

**Calcutta Review** (July).—‘An Appreciation of the Early Life of Buddha’ shows that he had the eye to see, the spiritual eye which sees through all the senses and is susceptible to all external impressions. Wisdom dawned on his mind, because he saw clearly and fearlessly, and because he had the capacity of taking trouble, and ‘showed it with a fervour and lustre still unsurpassed by any human worker.’—(August.)—Mr. Das, in ‘Anglo-American Relations and India,’ regards America as the strongest nation in the world, and urges that Indian educators and business men should be alive to the possibilities of Indo-American co-operation. Articles on ‘The Italian Academy,’ which owes its conception to Mussolini, and ‘The National Central University of Nanking,’ appear in a varied and interesting number.—(October.)—In ‘The Permanent Settlement in Bengal,’ K. C. insists that talk about any drastic reduction in the cost of administration is ‘all moonshine.’ The test of the political capacity of Bengal is whether she will realize that no tax can be too burdensome if it is necessary for the establishment of a proper educational system.

**Moslem World** (October).—‘The Circumstantial Evidence of the Virgin Birth,’ by Albertus Pieters, reviews the facts, and concludes that it was ‘absolutely required to explain the rise of the Christian religion as we find it in the New Testament and sub-apostolic documents.’ ‘The Near East under the Mandates’ surveys the progress of public affairs in Iraq, Palestine, Transjordan, Syria, and Greater Lebanon. The experimental period can hardly be said to have terminated. A more complete adjustment to a system unfamiliar to the world is being sought by both mandated territories and mandated powers.

**The Indian Standard** (July—August) is the organ of the United Church of Northern India. In ‘Self-Support in Village Churches in India,’ Mr. Campbell says the United Presbyterian Church has persistently held up the ideal of a pastor being supported by his own flock. That has sometimes involved the loss of a good man through holding down salaries and increments to something near what the future Church would be able to pay when it became independent. Most of the better men have found places in cities. The key to the situation is the pastor.